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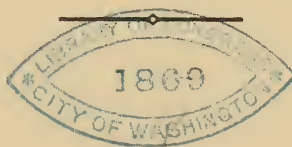
PROOF-TEXTS

ON THE

LEADING DOCTRINES OF THE BIBLE.

examined
BY

REV. F. C. HOLLIDAY, D. D.



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PREFACE.

THIS work has engaged the author's attention, at intervals, for several years; and is the result of the labor of such leisure moments as could be snatched from the more pressing duties of an active pastorate.

It will be found a *time saver* to all students of the Bible, and a convenient help to young ministers and Sunday-School teachers. Trusting that the Divine blessing will rest upon this humble effort to make the Bible its own expositor on the topics herein presented, the author submits it to the public.

F. C. HOLLIDAY.

INDIANAPOLIS, IND., *Sept.* 1, 1869.

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BOOK I.

DOCTRINES RELATING TO GOD.

DOCTRINES RELATING TO GOD.



EXISTENCE OF GOD.

THE plain argument for the existence of the Deity, obvious to all, and carrying irresistible conviction with it, is the evident contrivance and fitness of things for each other which we meet with throughout all parts of the universe. There is no need of subtile reasonings in this matter. A manifest contrivance immediately suggests a contriver. It strikes us like a sensation, and artful reasonings against it may puzzle us, but they do not shake our belief. No person who knows the principles of optics and the structure of the eye believes that it was formed without a knowledge of that science, or that the ear was formed without a knowledge of sounds, or that male and female in animals were not formed for each other and for continuing the species. All accounts of nature are full of instances of this kind. The admirable and beautiful structure of things for final causes exalts our idea of the contriver, and the unity of design shows him to be one. The great motions in the systems, performed with the same facility as the least, suggests his almighty power, which gave motion to the earth and the celestial bodies with equal ease as to the minutest particles. The subtilty of the motions and actions in the internal parts

of bodies shows that his influence penetrates the inmost recesses of things, and that he is equally active and present every-where. The simplicity of the laws that prevail in the world, and the excellent disposition of things in order to obtain the best ends, and the beauty which adorns the works of nature, far surpassing any thing in art, suggests his consummate wisdom. The usefulness of the whole scheme, so well contrived for the intelligent beings who enjoy it, with the internal dispositions and moral structure of those beings themselves, shows his unbounded goodness. These are arguments which are sufficiently open to the views and capacities of the unlearned, while at the same time they acquire new strength and luster from the discoveries of the learned.

The existence of God is the basis of religion. This truth will be evident if we remember that the word religion always denotes either a system of truths of which God is the great subject, or a system of affections and conduct of which he is the supreme object. Were there no such being, there could be no such relations and duties. Were the existence of such being incapable of proof, the existence of the relations and duties would be equally incapable of being proved. But God has not left himself without ample witness.

Because something exists, something must have existed always. The mind can not realize the fact that existence or change can take place without a cause. If nothing had originally existed, we can not possibly conceive that any thing could ever have existed. Causes absolutely the same must, in the same circumstances, produce absolutely the same effects. This, I think, is self-evident, and admitted as such. An absolute want of cause involves an absolute sameness of an

opposite kind, and must, with nearly the same evidence, continue forever. The necessity of causes to all the changes of being is universally admitted. No absurdity can be greater than to argue with a man who denies the connection between cause and effect. He himself, in speaking, admits himself to be the cause of the words he utters, and of the opinions he communicates, and the act of arguing admits you to be a similar cause. If his body be not a cause, and your eyes another cause, you can not see him. If his voice and your ears be not causes, you can not hear him. If your mind and his be not causes, you can not understand him.

Mr. Locke presents the argument substantially as follows: Every man knows with absolute certainty that he himself exists. He knows, also, that he did not always exist, but began to be. It is clearly certain to him that his existence is caused, and not casual, and was produced by a cause adequate to the production. By an adequate cause is invariably intended a cause possessing and exerting an efficacy to bring any effect to pass. In the present case an adequate cause is one possessing and exerting all the understanding necessary to contrive and the power necessary to create such a being as the man in question. This cause is what we are accustomed to call God.

The understanding necessary to conceive and the power necessary to create a being compounded of the human soul and body admit of no limits. He who can contrive and create such a being can contrive and create any thing. He who actually contrived and created man certainly contrived and created all things. This argument is conclusive. It has not been nor will it ever be answered except with sophistry or sneers. I

do not affirm that every step of it is attended with what logicians call intuitive evidence, nor that it amounts to what is, in the logical sense, an absolute demonstration. But it is in every step attended with such evidence as excludes all rational doubt, and approaches so near the character of a demonstration as to leave the mind completely satisfied. At the same time it is opposed to no counter evidence.

The state of existing things completely proves the being of a God. The argument derived from this source is presented by Bishop Berkley in a clear and forcible manner, and is substantially as follows:

We acknowledge the existence of each other to be unquestionable, and when called upon for evidence on which this acknowledgment is founded allege that of our senses; yet it can by no means be affirmed with truth that our senses discern immediately any man. We see, indeed, a form, and we hear a voice communicating to us the thoughts, emotions, and volitions of an intelligent being. Yet it is intuitively certain that neither the form, the motions, the actions, the voice, the thoughts, nor the volitions are that intelligent being, or the living, acting, thinking thing which we call man. On the contrary, they are merely effects of which that living, active, acting thing denominated by the word man is the cause. The existence of the cause, or, in other language, of the man, we conclude from the effects which he thus produces. In the same manner, and with the like certainty, we discover the existence of God.

In the universe without us, and in the little world within us, we perceive a great variety of effects produced by some cause adèquate to their production. Thus the motions of the heart, arteries, veins, and

other vessels; of the blood and other juices; of the tongue, the hands, and other members; the perceptions of the senses and the actions of the mind; the storm, the lightning, the volcano, and the earthquake; the reviviscence and growth of the vegetable world; the diffusion of light and the motions of the planetary system—are all effects, and effects of a cause adequate to their production. This cause is God, or a being possessed of intelligence and power sufficient to contrive and bring them to pass. He, with evidence from reason equally clear with the testimony of the Scriptures, thundereth marvelously with his voice, holdeth the winds in his fists, sendeth lightnings with rain, looketh on the earth and it trembleth, toucheth the hills and they smoke, melteth the mountains like wax at his presence, causeth the outgoings of the morning and the evening to rejoice, and maketh his sun to rise on the evil and the good. Him also we are bound to praise, because we are fearfully and wonderfully made by him. Our substance was not hid from him when we were made in secret. His eyes saw our substance, yet being imperfect, and in his book all our members were written, which in continuance were fashioned by him, when as yet there was none of them. He also breathed into our nostrils the breath of life, and the inspiration of the Almighty hath given us understanding. Should it be said that these are the natural and necessary results of certain inherent powers of matter and mind, and therefore demand no extrinsic agency, I answer that this objection affects the conclusion only by removing it one step further back in the course of reasoning. That matter should have possessed these powers eternally without exerting them is impossible, and that it should have exerted them from eternity is

equally impossible. It then follows that the properties and exertions of matter are derived from an extrinsic cause, and that that cause is possessed of intelligence and power to which no bounds can be assigned. The same argument may be stated in a more general and popular manner. The agency of God is clearly and certainly seen in the preservation and government of all things. The existence of all the forms and states of being which we behold in the universe is plainly derived, because it is a change in the former state of things, communicating, continuing, and terminating, and, as it is impossible that any thing should commence its own existence, derived certainly from an extrinsic and adequate cause. This cause can be none other than God.

CHAPTER I.

I. EXISTENCE.

EVERY Scripture that speaks of God implies his existence. The common interpretation makes "Lord"—Heb., *Yehovah*—mean the Existing One; as,

Exodus III, 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

2. GOD SELF-EXISTENT.

John V, 26. For as the Father hath life in himself; so hath he given to the Son to have life in himself.

John VI, 57. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

Jer. x, 10. But the Lord is the

true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Acts XVII, 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

1 Tim. VI, 15. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.

CHAPTER II.

ATTRIBUTES.

I. UNITY.

DEUT. VI, 4. Hear, O Israel: The Lord our God is one Lord.

DEUT. XXXII, 39. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

DEUT. IV, 35. Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him.

MARK XII, 32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God: and there is none other but he.

EPH. IV, 5. One Lord, one faith, one baptism;

6. One God and Father of all, who is above all, and through all, and in you all.

1 COR. VIII, 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

ISAIAH XLIII, 10. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed; neither shall there be after me.

11. I, even I, am the Lord; and beside me there is no savior.

12. I have declared, and have saved, and I have shewed, when there was no strange God among you: therefore ye are my witnesses, saith the Lord, that I am God.

13. Yea, before the day was I

am he; and there is none that can deliver out of my hand: I will work, and who shall let it.

PSALM LXXXVI, 10. For thou art great, and doest wondrous things: thou art God alone.

2 KINGS XIX, 15. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

NEH. IX, 6. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipeth thee.

ISAIAH XLIV, 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

ISAIAH XLV, 5. I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me.

JOHN X, 30. I and my Father are one.

JOHN XVII, 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1 COR. VIII, 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

GAL. III, 20. Now a mediator is not a mediator of one, but God is one.

1 TIM. I, 17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

JAMES II, 19. Thou believest that there is one God; thou doest well; the devils also believe, and tremble.

2. SPIRITUALITY.

JOHN IV, 24. God is a Spirit; and they that worship him must worship him in spirit and in truth.

COL. I, 14. In whom we have redemption through his blood, even the forgiveness of sins:

15. Who is the image of the invisible God, the first-born of every creature.

1 TIM. I, 17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

HEB. XI, 27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

3. ETERNITY.

PSALM XC, 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3. Thou turnest man to destruction; and sayest, Return, ye children of men.

4. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

PSALM XCIII, 2. Thy throne is established of old: thou art from everlasting.

ISAIAH LXIII, 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.

DEUT. XXXII, 27. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

ROM. I, 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that

are made, even his eternal power and Godhead; so that they are without excuse.

1 TIM. I, 17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

1 TIM. VI, 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

ISAIAH LVII, 15. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

PSALM CII, 27. But thou art the same, and thy years shall have no end.

ISAIAH XLIV, 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

HAB. I, 12. Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

REV. I, 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

2 COR. IV, 18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

ISAIAH XL, 28. Hast thou not known? hast thou not heard, that the everlasting God, the

Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

DAN. IV, 3. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

LAM. V, 19. Thou, O Lord, remainest forever; thy throne from generation to generation.

PSALM IX, 7. But the Lord shall endure forever: he hath prepared his throne for judgment.

4. IMMUTABILITY.

PSALM CII, 25. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

26. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27. But thou art the same, and thy years shall have no end.

PSALM XXXIII, 11. The counsel of the Lord standeth forever, the thoughts of his heart to all generations.

MAL. III, 6. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

JAMES I, 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

NUM. XXIII, 19. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

1 SAM. XV, 29. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

JOB XXIII, 13. But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

HEB. XIII, 8. Jesus Christ the same yesterday, and to-day, and forever.

5. OMNIPOTENCE.

(1.) *Shown by the Fact of Creation.*

GEN. I, 1. In the beginning God created the heaven and the earth.

ISAIAH XL, 28. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

ISAIAH XLII, 5. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.

REV. IV, 11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

HEB. III, 4. For every house is builded by some man; but he that built all things is God.

JOHN I, 3. All things were made by him; and without him was not any thing made that was made.

NEH. IX, 6. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

PSALM XXXVI, 6. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

COL. I, 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

(2.) *By the Vastness and Variety of his Works.*

GEN. II, 1. Thus the heavens and the earth were finished, and all the host of them.

PSALM XCII, 5. O Lord, how great are thy works! and thy thoughts are very deep.

PSALM III, 2. The works of the Lord are great, sought out of all them that have pleasure therein.

REV. xv, 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

JOB ix, 8. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea;

9. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;

10. Which doeth great things past finding out; yea, and wonders without number.

JOB xxxvii, 14. Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15. Dost thou know when God disposed them, and caused the light of his cloud to shine?

16. Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

PSALM XL, 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

GEN. I, 14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth.

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

JER. xxxi, 35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name.

(3.) *The Ease with which he is said to Create and Uphold all Things.*

ISAIAH XL, 12. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13. Who hath directed the Spirit of the Lord, or being his counselor hath taught him?

14. With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

JOB xxxviii, 8. Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9. When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10. And brake up for it my decreed place, and set bars and doors,

11. And said, Hitherto shalt

thou come, but no further: and here shall thy proud waves be stayed?

JOB xxviii, 24. For he looketh to the ends of the earth, and seeth under the whole heaven;

25. To make the weight for the winds; and he weigheth the waters by measure.

26. When he made a decree for the rain, and a way for the lightning of the thunder.

JOB xxvi, 10. He hath compassed the waters with bounds, until the day and night come to an end.

PSALM xxxiii, 6. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

7. He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses.

PSALM civ, 2. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

3. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4. Who maketh his angels spirits; his ministers a flaming fire:

5. Who laid the foundations of the earth that it should not be removed forever.

JOB xxxvii, 14. Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15. Dost thou know when God disposed them, and caused the light of his cloud to shine?

16. Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17. How thy garments are warm, when he quieteth the earth by the south wind?

18. Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?

JER. x, 13. When he uttereth his voice, there is a multitude of

waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

(4.) *Terrible Descriptions of Divine Power.*

1 CHRON. xxix, 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

JOB xxvi, 6. He preserveth not the life of the wicked: but giveth right to the poor.

7. He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them forever, and they are exalted.

8. And if they be bound in fetters, and be holden in cords of affliction;

9. Then he sheweth them their work, and their transgressions that they have exceeded.

10. He openeth also their ear to discipline, and commandeth that they return from iniquity.

11. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

12. But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13. But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14. They die in youth, and their life is among the unclean.

JOB ix, 5. Which removeth the mountains, and they know not; which overturneth them in his anger;

6. Which shaketh the earth out of her place, and the pillars thereof tremble;

7. Which commandeth the sun, and it riseth not; and sealeth up the stars;

8. Which alone spreadeth out

the heavens, and treadeth upon the waves of the sea ;

9. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south ;

10. Which doeth great things past finding out ; yea, and wonders without number.

11. Lo, he goeth by me, and I see him not : he passeth on also, but I perceive him not.

12. Behold, he taketh away, who can hinder him ? who will say unto him, What doest thou ?

PSALM LXXVII, 16. The waters saw thee, O God, the waters saw thee ; they were afraid : the depths also were troubled.

17. The clouds poured out water : the skies sent out a sound : thine arrows also went abroad.

18. The voice of thy thunder was in the heaven : the lightnings lightened the world : the earth trembled and shook.

PSALM CXIV, 3. The sea saw it, and fled : Jordan was driven back.

4. The mountains skipped like rams, and the little hills like lambs.

5. What ailed thee, O thou sea, that thou fleddest ? thou Jordan, that thou wast driven back ?

6. Ye mountains, that ye skipped like rams ; and ye little hills, like lambs ?

7. Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.

JOB XI, 7. Canst thou by searching find out God ? canst thou find out the Almighty unto perfection ?

8. It is as high as heaven ; what canst thou do ? deeper than hell ; what canst thou know ?

9. The measure thereof is longer than the earth, and broader than the sea.

JOB XXXVII, 22. Fair weather cometh out of the north : with God is terrible majesty.

23. Touching the Almighty, we can not find him out : he is excellent in power, and in judgment,

and in plenty of justice : he will not afflict.

ISAIAH XLIII, 16. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters ;

17. Which bringeth forth the chariot and horse, the army and the power ; they shall lie down together, they shall not rise ; they are extinct, they are quenched as tow.

ISAIAH I, 2. Wherefore, when I came, was there no man ? when I called, was there none to answer ? Is my hand shortened at all, that it can not redeem ? or have I no power to deliver ? behold, at my rebuke I dry up the sea, I make the rivers a wilderness ; their fish stinketh, because there is no water, and dieth for thirst.

3. I clothe the heavens with blackness, and I make sackcloth their covering.

(5.) *By the Universality of his Dominion, as well over Intelligent Beings as over the Material Universe.*

ISAIAH XL, 22. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in :

23. That bringeth the princes to nothing ; he maketh the judges of the earth as vanity.

PSALM LXXV, 7. But God is the judge : he putteth down one, and setteth up another.

PSALM XXII, 28. For the kingdom is the Lord's : and he is the governor among the nations.

2 PETER II, 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment ;

5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly ;

6. And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

DAN. IV, 34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

ISAIAH XL, 26. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

ISAIAH XLVIII, 13. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

(6.) *Direct Scriptures.*

GEN. XVII, 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

JOB IX, 12. Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

ISAIAH XLIII, 13. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

JER. XXXII, 17. Ah Lord God! behold, thou hast made the heaven

and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee.

MATT. XIX, 26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

REV. I, 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

REV. XI, 17. Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

REV. XIX, 6. And I heard as it were the voices of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah: for the Lord God omnipotent reigneth.

PSALM XCIII, 1. The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it can not be moved.

PSALM LXII, 11. God hath spoken once; twice have I heard this; that power belongeth unto God.

PSALM LXXXIX, 13. Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

EX. VI, 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them.

GEN. VII, 1. And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

JER. XXXII, 18. Thou shewest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, The Mighty God, The Lord of hosts, is his name.

JER. X, 6. Forasmuch as there is none like unto thee, O Lord;

thou art great, and thy name is great in might.

DEUT. III, 24. O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

1 CHRON. XXIX, 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

ISAIAH XXVI, 4. I have not sat with vain persons, neither will I go in with dissemblers.

1 CHRON. I, 25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

6. OMNIPRESENCE.

JER. XXIII, 23. Am I a God at hand, saith the Lord, and not a God afar off?

24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

ISAIAH LXVI, 1. Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me, and where is the place of my rest?

1 KINGS VIII, 27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens can not contain thee; how much less this house that I have builded?

AMOS IX, 2. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea,

thence will I command the serpent, and he shall bite them.

PSALM CXXXIX, 7. Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9. If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10. Even there shall thy hand lead me, and thy right hand shall hold me.

11. If I say, Surely the darkness shall cover me; even the night shall be light about me.

ACTS XVII, 28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

MATT. XVIII, 20. For where two or three are gathered together in my name, there am I in the midst of them.

EPH. I, 22. And hath put all things under his feet, and gave him to be the head over all things to the church,

23. Which is his body, the fullness of him that filleth all in all.

7. OMNISCIENCE.

ACTS XV, 18. Known unto God are all his works from the beginning of the world.

PSALM CXXXIX, 1. O Lord, thou hast searched me, and known me.

2. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.

3. Thou compassest my path and my lying down, and art acquainted with all my ways.

4. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

5. Thou hast beset me behind and before, and laid thine hand upon me.

6. Such knowledge is too wonderful for me; it is high, and I can not attain unto it.

7. Whither shall I go from thy

spirit? or whither shall I flee from thy presence?

8. If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there.

9. If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10. Even there shall thy hand lead me, and thy right hand shall hold me.

11. If I say, Surely the darkness shall cover me; even the night shall be light about me.

15. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

HEB. IV, 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

PSALM XXXIII, 13. The Lord looketh from heaven; he beholdeth all the sons of men.

14. From the place of his habitation he looketh upon all the inhabitants of the earth.

1 CHRON. XXVIII, 9. And thou, Solomon my son, know thou the God of thy Father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

PROV. XV, 3. The eyes of the Lord are in every place, beholding the evil and the good.

PSALM XCIV, 8. Understand, ye brutish among the people: and ye fools, when will ye be wise?

9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10. He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

PSALM CXLVII, 5. Great is our

Lord, and of great power: his understanding is infinite.

1 SAM. II, 3. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

JOB XXXVII, 16. Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

ISAIAH XL, 28. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

ROM. II, 33. O the depth of the riches both of the wisdom and knowledge of God? how unsearchable are his judgments, and his ways past finding out!

DAN. II, 22. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

1 JOHN III, 20. For if our heart condemn us, God is greater than our heart, and knoweth all things.

1 KINGS VIII, 39. Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest: (for thou, even thou only, knowest the hearts of all the children of men.)

JOB XXIV, 1. Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

PSALM XLIV, 21. Shall not God search this out? for he knoweth the secrets of the heart.

PROV. V, 21. For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

JER. XXIII, 23. Am I a God at hand, saith the Lord, and not a God afar off?

EZEK. XI, 5. And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house

of Israel: for I know the things that come into your mind, every one of them.

ACTS I, 24. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

8. WISDOM.

PSALM CIV, 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

1 TIM. I, 17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

JUDE 25. To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

ROM. XVI, 27. To God only wise, be glory through Jesus Christ forever. Amen.

1 COR. I, 25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

EPH. I, 8. Wherein he hath abounded toward us in all wisdom and prudence.

EPH. III, 9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10. To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.

COL. II, 3. In whom are hid all the treasures of wisdom and knowledge.

9. GOODNESS.

Love—Kindness—Long-Suffering—Mercy—Compassion—Forgiveness, etc.

PSALM LXXXVI, 5. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

-PSALM CIX, 68. Thou art good,

and doest good: teach me thy statutes.

PSALM CVI, 1. Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever.

JAMES I, 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

PSALM XXV, 8. Good and upright is the Lord: therefore will he teach sinners in the way.

MATT. XIX, 17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

2 CHRON. V, 13. It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord.

PSALM XXXIV, 8. O taste and see that the Lord is good: blessed is the man that trusteth in him.

PSALM C, 5. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Ex. xxxiv, 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

PSALM XXXI, 19. O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

1 JOHN IV, 8. He that loveth not, knoweth not God; for God is love.

PSALM XXV, 6. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

ISAIAH LXIII, 7. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

EX. XXXIV, 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

NUM. XIV, 18. The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

PSALM XXIII, 6. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

PSALM LXII, 12. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

LUKE I, 72. To perform the mercy promised to our fathers, and to remember his holy covenant;

73. The oath which he sware to our father Abraham,

74. That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75. In holiness and righteousness before him, all the days of our life.

76. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77. To give knowledge of salvation unto his people by the remission of their sins,

78. Through the tender mercy of our God; whereby the day-spring from on high hath visited us.

JER. III, 12. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever.

PSALM LXXXVI, 15. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

ROM. II, 4. Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

2 PETER III, 9. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ye look for such things, be

diligent that ye may be found of him in peace, without spot, and blameless.

15. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.

DEUT. XIII, 17. And there shall cleave naught of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18. When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God.

PSALM LXXVIII, 38. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

PSALM XCIX, 8. Thou answerdest them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

PSALM CXXX, 4. But there is forgiveness with thee, that thou mayest be feared.

DAN. IX, 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.

ROM. III, 25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

2 CHRON. XXX, 18. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one.

ISAIAH XXV, 7. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

JER. XXXIII, 8. And I will cleanse them from all their iniquity, whereby they have sinned, against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

MICAH VII, 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy.

PSALM LI, 19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

ISAIAH XLIV, 21. Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.

10. HOLINESS.

2 KINGS XIX, 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

1 SAM. II, 2. There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God.

Ex. xv, 11. Who is like unto

thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

HEB. I, 13. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

ISAIAH VI, 3. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

REV. IV, 8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

REV. XV, 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

JAMES I, 13. Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man.

LEV. XIX, 2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

JOSHUA XXIV, 19. And Joshua said unto the people, Ye can not serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

PSALM XXII, 3. But thou art holy, O thou that inhabitest the praises of Israel.

REV. III, 7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.

PSALM V, 4. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5. The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

ISAIAH XLIII, 15. I am the Lord, your Holy One, the Creator of Israel, your King.

II. JUSTICE AND TRUTH.

DEUT. XXXII, 4. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he.

HEB. VI, 10. For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

1 JOHN I, 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

JOB VIII, 3. Doth God pervert judgment? or doth the Almighty pervert justice?

JOB XXXIV, 12. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

ACTS X, 34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.

EPH. VI, 9. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

DEUT. X, 17. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

JOB XXXIV, 19. How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

PSALM XXV, 10. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

PSALM XIX, 9. The fear of the Lord is clean, enduring forever:

the judgments of the Lord are true and righteous altogether.

PSALM LVII, 10. For thy mercy is great unto the heavens, and thy truth unto the clouds.

HEB. VI, 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

DEUT. VII, 9. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

2 TIM. II, 13. If we believe not, yet he abideth faithful: he can not deny himself.

PSALM III, 7. The works of his hands are verity and judgment; all his commandments are sure.

ISAIAH XXVIII, 17. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

ROM. II, 2. But we are sure that the judgment of God is according to truth against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5. But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6. Who will render to every man according to his deeds:

7. To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life:

8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

10. But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:

11. For there is no respect of persons with God.

PSALM VII, 11. God judgeth the righteous, and God is angry with the wicked every day.

HEB. X, 30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31. It is a fearful thing to fall into the hands of the living God.

12. MAJESTY AND GLORY.

DEUT. X, 17. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

PSALM CIV, 1. Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty:

2. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

3. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4. Who maketh his angels spirits; his ministers a flaming fire;

5. Who laid the foundations of the earth, that it should not be removed forever.

JOB XXXVII, 22. Fair weather cometh out of the north: with God is terrible majesty.

23. Touching the Almighty, we can not find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24. Men do therefore fear him: he respecteth not any that are wise of heart.

PSALM XXIX, 1. Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

2. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

3. The voice of the Lord is upon the waters; the God of glory thundereth: the Lord is upon many waters.

4. The voice of the Lord is powerful; the voice of the Lord is full of majesty.

5. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

6. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7. The voice of the Lord divideth the flames of fire.

8. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

9. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

10. The Lord sitteth upon the flood; yea, the Lord sitteth King forever.

11. The Lord will give strength unto his people; the Lord will bless his people with peace.

ISAIAH VI, 1. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3. And one cried unto another, and said, Holy, holy, holy, is the

Lord of hosts: the whole earth is full of his glory.

DAN. VII, 9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Ex. XXXIII, 18. And he said, I beseech thee, shew me thy glory.

19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20. And he said, Thou canst not see my face: for there shall no man see me, and live.

21. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:

22. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

ROM. II, 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34. For who hath known the mind of the Lord? or who hath been his counselor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

36. For of him, and through him, and to him, are all things: to whom be glory forever. Amen.

CHAPTER III.

PERSONALITIES IN THE GODHEAD.

THE TRINITY IN UNITY.

THE word Trinity does not occur in the Scriptures, but this is no argument against the doctrine itself, since the Scriptures teach the divinity of the Son and of the Holy Ghost, as well as that of the Father; and as neither the divinity of the Father nor the unity of the Godhead was ever called in question at any period, it follows that the doctrine of the Trinity in unity has been in substance, in all its constituent parts, always known among Christians.

The testimony of the fathers is explicit in favor of this doctrine. Justin Martyr, in refuting the charge of atheism urged against the Christians because they did not believe in the gods of the heathen, expressly says: "We worship and adore the Father, and Son who came from him and taught us these things, and the prophetic Spirit."

Athenagoras, in replying to the same charge, says: "Who would not wonder when he knows that we who call upon God the Father, and God the Son, and God the Holy Spirit, showing their power in the unity and their distinction in order, should be called atheists."

Tertullian says: "There are three of one substance, and of one condition, and of one power, because there is one God." And he further adds: "The connection of the Father in the Son and of the Son in the Comforter makes three united together, which three are one thing, not one person, as it is said, I and the Father are one thing with regard to the unity of substance,

not of the singularity of numbers." And he adds: "The Father is God, and the Son is God, and the Holy Ghost is God." Tertullian asserts that this doctrine was in the Church prior to any heresy.

Cyprian says, after reciting the form of baptism: "By it Christ delivered the doctrine of the Trinity, unto which mystery or sacrament the nations were to be baptized."

In the charge and commission which our Savior gave to his disciples—Matthew xxviii, 19—he said: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Gospel was a covenant or conditional offer of salvation to men. Baptism was the appointed ordinance by which men were to be admitted into that covenant, by which that offer was made and accepted. This being to be made with God himself, the ordinance must, of course, be made in his name; but Christ directed that it should be performed in the name of the Father, and of the Son, and of the Holy Ghost, and therefore we conclude that God is the same as the Father, the Son, and the Holy Ghost. Since baptism is to be performed in the name of the Father, and of the Son, and of the Holy Ghost, they must be all three persons. And since no superiority or difference whatever is mentioned in this solemn form of baptism, we conclude that all three of these persons are of one substance, power, and eternity. The Apostolic benediction teaches the same doctrine. Paul uses this language: "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you." The manner in which Christ and the Holy Ghost are here mentioned clearly implies that they are persons, for none but persons can confer grace

or fellowship, and these three great blessings of grace, love, and fellowship being respectively prayed for by the inspired apostle from Jesus Christ, God the Father, and the Holy Ghost, without any intimation of disparity, we conclude that these three persons are equally divine. This solemn benediction is certainly a clear proof of the doctrine of the Trinity, since it acknowledges the divinity of Jesus Christ and of the Holy Ghost.

THE TRINITY.

1. GOD'S NAMES HAVE, IN HEBREW, PLURAL FORMS, *and are connected with plural modes of speech.*

GEN. I, 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

GEN. III, 22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.

GEN. XI, 7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

2. THREE PERSONS, AND THREE ONLY, ARE SPOKEN OF UNDER DIVINE TITLES.

NUM. VI, 24. The Lord bless thee, and keep thee:

25. The Lord make his face shine upon thee, and be gracious unto thee:

26. The Lord lift up his countenance upon thee, and give thee peace.

ISAIAH VI, 3. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts:

the whole earth is full of his glory.

ISAIAH VI, 8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

JOHN XII, 41. These things said Esaias, when he saw his glory, and spake of him.

ACTS XXVIII, 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers.

ISAIAH XLVIII, 16. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.

ISAIAH XXXIV, 16. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

HAGGAI II, 4. Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedeck, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:

5. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit

remaineth among you: fear ye not.

6. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

MATT. XXVIII, 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2 COR. XIII, 14. The grace of the Lord Jesus Christ, and the love of God, and the communion

of the Holy Ghost, be with you all. Amen.

3. BAPTISM IS IN THE NAME OF THREE DIVINE PERSONS.

MATT. XXVIII, 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

4. THE APOSTOLIC BENEDICTION IS IN THE NAME OF THREE DIVINE PERSONS.

2 COR. XIII, 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

CHAPTER IV.

DIVINITY OF CHRIST PROVEN.

1. BY HIS PRE-EXISTENCE.

JOHN III, 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

1 JOHN IV, 2. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

HEB. II, 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil.

PHIL. II, 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

JOHN XIII, 15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me

is preferred before me; for he was before me.

16. And of his fullness we have all received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24. And they which were sent were of the Pharisees.

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

JOHN III, 13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

JOHN VI, 33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36. But I said unto you, That ye also have seen me, and believe not.

37. All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's

will that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

JOHN VI, 42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

JOHN VI, 62. What and if ye shall see the Son of man ascend up where he was before?

JOHN III, 31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

JOHN VIII, 56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

JOHN XVII, 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

2. HE WAS THE JEHOVAH OF THE OLD TESTAMENT.

EX. XXIII, 20. Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

MAL. III, 1. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

MATT. XI, 10. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

LUKE i, 76. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

JOHN iii, 28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

GEN. xxii, 16. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Ex. iii, 2. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses: and he said, Here am I.

5. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7. And the Lord said I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15. And God said moreover, unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.

ISAIAH xlii, 8. I am the Lord; that is my name: and my glory

will I not give to another, neither my praise to graven images.

PSALM LXXXIII, 18. That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

3. DIVINE TITLES ASCRIBED TO CHRIST.

(1.) *He is called God.*

ISAIAH VII, 14. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

MATT. I, 23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

ISAIAH IX, 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

JOHN I, 1. In the beginning was the Word, and the Word was with God, and the Word was God.

JOHN XX, 28. And Thomas answered and said unto him, My Lord and my God.

ACTS XX, 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

ROM. IX, 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.

PHIL. II, 6. Who, being in the form of God, thought it not robbery to be equal with God.

I THESS. I, 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus.

I TIM. III, 16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit,

seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

TITUS I, 3. But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior.

TITUS II, 10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things.

TITUS II, 13. Looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ.

HEB. I, 8. But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom.

HEB. III, 4. For every house is builded by some man; but he that built all things is God.

I JOHN III, 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

I JOHN V, 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

(2.) *He is called Lord.*

PSALM XC, 1. Lord, thou hast been our dwelling-place in all generations.

MATT. XXII, 44. The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

ACTS II, 25. For David saith concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved.

HEB. I, 13. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

ISAIAH XL, 3. The voice of him

that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

MATT. III, 3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

JER. XXIII, 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

JOEL II, 32. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

MAL. III, 1. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

MATT. VII, 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

MARK II, 28. Therefore the Son of man is Lord also of the sabbath.

LUKE II, 11. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

LUKE V, 8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

LUKE VI, 46. And why call ye

me, Lord, Lord, and do not the things which I say?

LUKE XXIII, 42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

JOHN VI, 68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

JOHN XIII, 13. Ye call me Master and Lord: and ye say well: for so I am.

ACTS II, 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

ACTS VII, 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

ACTS IX, 5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

ACTS IX, 29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

ACTS X, 36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all.

ACTS XVI, 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

ACTS XIX, 10. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

ROM. X, 12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

ROM. XIV, 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

1 COR. I, 10. Now I beseech you, brethren, by the name of our Lord

Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

1 COR. VI, 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 COR. VIII, 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

1 COR. XV, 47. The first man is of the earth, earthy: the second man is the Lord from heaven.

PHIL. II, 11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

2 THESS. I, 7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

2 PETER I, 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

(3.) *He is called the Son of God.*

PSALM II, 7. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

PSALM LXXXIX, 27. Also I will make him my first-born, higher than the kings of the earth.

ISAIAH IX, 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

MATT. III, 17. And lo a voice from heaven, saying, This is my

beloved Son, in whom I am well pleased.

MATT. VIII, 29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

LUKE I, 32. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

LUKE I, 35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

JOHN I, 34. And I saw, and bare record that this is the Son of God.

JOHN I, 49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

JOHN V, 18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

JOHN IX, 35. And the servant abideth not in the house forever: but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

JOHN X, 36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

JOHN XIX, 7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

ACTS III, 13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye

delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

JOHN xx, 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

ACTS iii, 26. Unto you first, God having raised up his Son Jesus sent him to bless you, in turning away every one of you from his iniquities.

ACTS vii, 37. This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

ACTS ix, 20. And straightway he preached Christ in the synagogues, that he is the Son of God.

ROM. i, 3. Concerning his Son Jesus Christ, our Lord, which was made of the seed of David according to the flesh;

4. And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

ROM. viii, 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.

2 COR. xi, 31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

EPH. i, 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

1 JOHN iv, 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

1 JOHN v, 5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

COL. i, 3. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.

HEB. i, 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

(4.) *Christ, as the Son of God, calls God Father.*

MATT. xi, 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

MARK xiii, 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

MARK xiv, 36. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

LUKE x, 22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

LUKE xii, 42. And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

LUKE xxiii, 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

LUKE xxiii, 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

JOHN xx, 17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

(5.) *Christ, as the Son of God, is distinguished from created beings, by the phrases, BEGOTTEN, ONLY BEGOTTEN, etc.*

PSALM II, 7. I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee.

JOHN I, 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

JOHN I, 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

JOHN III, 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

HEB. I, 6. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

I JOHN IV, 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

I JOHN V, 1. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

ROM. VIII, 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

GAL. IV, 4. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.

(6.) *Christ is one with the Father.*

JOHN X, 30. I and my Father are one.

JOHN X, 38. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

JOHN XVII, 11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

JOHN XVII, 22. And the glory which thou gavest me I have given them; that they may be one, even as we are one.

JOHN XIV, 11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

JOHN XII, 44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that seeth me seeth him that sent me.

JOHN XV, 23. He that hateth me hateth my Father also.

I JOHN II, 23. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.

HEB. I, 3. Who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

JOHN V, 22. For the Father judgeth no man, but hath committed all judgment unto the Son.

COL. I, 19. For it pleased the Father that in him should all fullness dwell.

(7.) *The same things spoken of God, the Father, and of Christ.*

EPH. V, 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

I JOHN V, 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

COL. II, 2. That their hearts

might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

2 THESS. II, 16. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

17. But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.

1 TIM. VI, 13. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.

TITUS II, 13. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

REV. XIV, 4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

REV. XXI, 22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

(8.) *Christ Equal with God.*

PHIL. II, 6. Who, being in the form of God, thought it not robbery to be equal with God.

JOHN V, 17. But Jesus answered them, My Father worketh hitherto, and I work.

JOHN X, 37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works; that ye may know, and believe,

that the Father is in me, and I in him.

JOHN XIV, 9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

JOHN XVII, 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

JOHN XVII, 8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

(9.) *Christ is styled God's Fellow.*

ZECH. XIII, 7. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

(10.) *Christ is called the Word of God.*

JOHN I, 1. In the beginning was the Word, and the Word was with God, and the Word was God.

JOHN I, 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

4. DIVINE ATTRIBUTES POSSESSED BY HIM.

(1.) *Eternity.*

REV. XXII, 13. I am Alpha and Omega, the beginning and the end, the first and the last.

ISAIAH IX, 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

REV. I, 17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death.

HEB. XIII, 8. Jesus Christ the same yesterday, and to-day, and forever.

HEB. I, 10. And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

11. They shall perish, but thou remainest: and they all shall wax old as doth a garment;

12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

1 JOHN I, 2. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.

JOHN VIII, 58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

(2.) Omniscience.

MATT. IX, 4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

LUKE XX, 23. But he perceived their craftiness, and said unto them, Why tempt ye me?

JOHN II, 24. But Jesus did not commit himself unto them, because he knew all men,

25. And needed not that any should testify of man: for he knew what was in man.

JOHN XVI, 30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

JOHN XXI, 17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou

me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

MATT. XVIII, 20. For where two or three are gathered together in my name, there am I in the midst of them.

JOHN X, 15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

(3.) Omnipotence.

REV. I, 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

JOHN XVI, 15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

5. DIVINE ACTS ARE ATTRIBUTED TO HIM.

(1.) Creation.

JOHN I, 3. All things were made by him; and without him was not any thing made that was made.

JOHN I, 10. He was in the world, and the world was made by him, and the world knew him not.

EPH. III, 9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

COL. I, 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17. And he is before all things, and by him all things consist.

HEB. I, 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of

all things, by whom also he made the worlds.

HEB. I, 10. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

HEB. III, 3. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

4. For every house is builded by some man; but he that built all things is God.

(2.) *Preservation.*

COL. II, 17. Which are a shadow of things to come; but the body is of Christ.

HEB. I, 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

(3.) *The final destruction of the material universe attributed to Christ.*

HEB. I, 10. And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

11. They shall perish, but thou remainest: and they all shall wax old as doth a garment:

12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

2 THESS. I, 7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

REV. VI, 14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains:

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

2 PET. III, 10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein.

(4.) *Christ claimed to perform the works of his Father, and to possess original miraculous power.*

JOHN V, 17. But Jesus answered them, My Father worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth them;

even so the Son quickeneth whom he will.

JOHN x, 37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

LUKE x, 19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

LUKE ix, 1. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

MARK xvi, 17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues.

ACTS iii, 16. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

(5.) *He promised to send the Holy Ghost.*

JOHN xvi, 7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;

11. Of judgment, because the prince of this world is judged.

12. I have yet many things to say unto you, but ye can not bear them now.

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

(6.) *He gave the Holy Ghost.*

ACTS ii, 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

EPH. iv, 8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

PSALM lxviii, 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

(7.) *He forgave sins.*

MARK ii, 5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak blasphemies? who can forgive sins but God only?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

LUKE VII, 47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

COL. III, 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

MATT. IX, 2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3. And, behold, certain of the scribes said within themselves, This man blasphemeth.

4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5. For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

6. DIVINE WORSHIP PAID TO HIM.

(1.) *Before his ascension.*

MATT. VIII, 2. And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean.

JOHN IX, 35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36. He answered and said, Who is he, Lord, that I might believe on him?

37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshiped him.

MATT. XIV, 33. Then they that were in the ship came and worshiped him, saying, Of a truth, thou art the Son of God.

LUKE V, 8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

(2.) *After his ascension.*

LUKE XXIV, 51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52. And they worshiped him, and returned to Jerusalem with great joy.

ACTS I, 24. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

ACTS VII, 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay

not this sin to their charge. And when he had said this he fell asleep.

2 COR. XII, 8. For this thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 THESS. II, 16. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17. Comfort your hearts, and stablish you in every good word and work.

2 TIM. IV, 22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

1 COR. I, 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

PHIL. II, 10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

(3.) *Adored by angels.*

HEB. I, 6. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

REV. V, 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

(4.) *Doxologies to Christ.*

2 PET. III, 18. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.

REV. I, 5. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

ROM. XVI, 20. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

2 COR. XIII, 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

(5.) *But to Worship any Being or Thing but God is Idolatry.*

MATT. IV, 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

REV. XIX, 10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

EX. XX, 3. Thou shalt have no other gods before me.

EX. XXXIV, 14. For thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God.

DEUT. IV, 15. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire;

16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath

divided unto all nations under the whole heaven.

Ex. xxii, 20. He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.

DEUT. viii, 19. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

Ex. xxiii, 13. And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

CHAPTER V.

THE PERSON OF CHRIST.

1. HIS HUMANITY.

ISAIAH ix, 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace.

MATT. iv, 2. And when he had fasted forty days and forty nights, he was afterward an hungered.

MATT. xxi, 18. Now in the morning as he returned into the city, he hungered.

MATT. xxvi, 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

LUKE ii, 52. And Jesus increased in wisdom and stature, and in favor with God and man.

LUKE xxiv, 39. Behold my hands and my feet, that it is I myself: handle me, and see; for

a spirit hath not flesh and bones, as ye see me have.

JOHN ii, 35. Jesus wept.

MARK xiv, 34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

LUKE xxiii, 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

2. THE UNION OF THE TWO NATURES IN ONE HYPOSTASIS.

HEB. ii, 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

COL. i, 14. In whom we have redemption through his blood, even the forgiveness of sins:

15. Who is the image of the

invisible God, the first-born of every creature:

16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17. And he is before all things, and by him all things consist.

JOHN I, 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1 TIM. III, 16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

COL. II, 9. For in him dwelleth all the fullness of the Godhead bodily.

ACTS XX, 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

CHAPTER VI.

THE HOLY GHOST.

I. PROCEEDS FROM THE FATHER AND THE SON.

MATT. X, 20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

1 COR. II, 11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

GAL. IV, 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

ROM. VIII, 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

1 PETER I, 11. Searching what,

or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

PHIL. I, 19. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.

JOHN XIV, 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

JOHN XV, 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

2. HIS PERSONALITY.

GEN. I, 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God

moved upon the face of the waters.

PSALM xxxiii, 6. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

JOB xxxiii, 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

2 PETER i, 21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

PSALM civ, 27. These wait all upon thee; that thou mayest give them their meat in due season.

28. That thou givest them they gather: thou openest thine hand, they are filled with good.

29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

1 COR. iii, 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1 COR. vi, 19. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

REV. i, 4. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

MATT. xxviii, 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

REV. xxii, 17. And the Spirit

and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

JOHN xvi, 13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

ACTS viii, 29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

GEN. vi, 3. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

ISAIAH xlviii, 16. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.

ISAIAH lxiii, 10. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.

ISAIAH xxxiv, 16. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

HAG. ii, 4. Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:

5. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

ISAIAH VI, 8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

2 THESS. II, 13. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

ACTS V, 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4. While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

ACTS X, 38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

ACTS XXVIII, 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers.

ROM. XV, 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

1 COR. II, 4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

ACTS XV, 28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.

EPH. IV, 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

3. HIS DEITY.

(1.) *The subject of blasphemy.*

MATT. XII, 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

(2.) *Divine titles ascribed to him.*

ACTS V, 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4. While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

2 COR. III, 17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

(3.) *Possessed of Divine attributes.*

a. Eternity.

HEB. IX, 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

b. Omnipresence.

1 COR. VI, 19. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

ROM. VIII, 14. For as many as are led by the Spirit of God, they are the sons of God.

c. Omniscience.

1 COR. II, 10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

JOHN XVI, 13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear,

that shall he speak: and he will shew you things to come.

2 PET. I, 21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

d. Holiness.

He is styled the Holy Ghost.

e. Goodness.

NEH. IX, 20. Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

PSALM CXLIII, 10. Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness.

f. Grace.

HEB. x, 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

g. Truth.

JOHN XIV, 17. Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

4. HE IS THE SOURCE OF INSPIRATION.

2 PET. I, 21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

JOHN XVI, 13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

5. HE IS THE SOURCE OF LIFE.

2 COR. III, 6. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

JOHN VI, 63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

ROM. VIII, 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

6. HE IS THE AUTHOR OF THE NEW CREATION—REGENERATION.

JOHN III, 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

TITUS III, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

7. HE IS THE SOURCE OF RELIGIOUS COMFORT.

JOHN XIV, 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

ACTS IX, 31. Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

PROV. I, 23. Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.

ISAIAH XLIV, 3. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy

seed, and my blessing upon thine offspring.

EZEK. XI, 19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh.

ZECH. XII, 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

JOHN VI, 63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

ACTS V, 32. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

ROM. V, 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

ROM. VIII, 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

ROM. VIII, 5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6. For to be carnally minded is death; but to be spiritually minded is life and peace.

7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8. So then they that are in the flesh can not please God.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1 COR. VI, 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 COR. III, 19. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

GAL. IV, 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

1 JOHN III, 24. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

EPH. II, 22. In whom ye also are builded together for a habitation of God through the Spirit.

BOOK II.

DOCTRINES RELATING TO MAN.



DOCTRINES RELATING TO MAN.

“AND God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.” (Gen. i, 26, 27.) Man was created in the image of God, and invested with dominion and authority. St. Paul, in Col. iii, 10, says: “Put on the new man, which is renewed in knowledge after the image of him that created him,” and in Eph. iv, 24, “Put on the new man, which after God is created in righteousness and true holiness. From these passages it is evident that the image of God consists in “knowledge,” in “righteousness,” and in “true holiness.” The likeness of God in which man was created was that of the moral perfections of his Maker. That this moral image of God in man implies and rests upon the natural image of God, must be apparent; for unless he had been endowed with *knowledge*, *spirituality*, and *will*, he would have been wholly incapable of moral qualities. In the Book of Wisdom, which conveys the ideas of the ancient Jews, we find this language: “For God created man to be immortal, and made him to be an image of his own eternity.” As

a moral being, man was created under law; the language of which was: "Of every tree of the garden mayest thou freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Gen. ii, 16, 17. The history informs us that the woman, tempted through the agency of the serpent, which was "more subtile than any beast of the field," took of the fruit, gave it to her husband, who also ate; that for this act of disobedience they were expelled from the garden, made subject to death, and laid under other maledictions. "By Adam's transgressions," says Paul, Rom. v, "many were made sinners." Through him death passed upon all men. As the federal head of the race, he was the fountain of sin and death to his posterity.

The prohibition under which our first parents were placed has been the subject of much ridicule, and the occasion of many a "fool-born jest;" and the whole transaction has been declared to be unworthy of the parties concerned. Where would the test be placed if not in the government of man's own appetites? Social and political relations he had none. We do not suppose that the prohibition under which our first parents were placed was the only rule of their conduct. This precept was made prominent by special injunction, and the result showed that it was a sufficient test. The law was simple and explicit. It was not difficult of observation, and it accorded with the circumstances of those on whom it was enjoined.

The immediate visible agent in the seduction of man to sin was the serpent; but the testimony of Scripture is in proof that the real tempter was that subtile and powerful evil spirit whose general appellations are the devil and Satan; the former signifying traducer

and false accuser, and the latter, an adversary. That the devil was the real tempter is the uniform teaching of the Scriptures, and that an order of fallen spirits, under the guidance of an arch-leader, are permitted to have influence on earth, to war against the virtue and peace of man, though under constant control and government, and that this entered into the circumstances of the trial of our first parents, and that it enters into ours.

It is not our purpose in this connection to discuss either the theory of temptation, or the extent of Satanic influence, but to present man's relation to the Divine government as revealed in the Scriptures. In consequence of the apostasy of Adam, all men have sinned. After Adam had lost the image of God he begat a son in his own likeness. The image of God, in which Adam was created, we have shown to have been *divine knowledge, righteousness, and true holiness*. The likeness of Adam is, by unquestionable analogy, the *moral character which he possessed after his apostasy*. In this likeness Seth is said to have been begotten. That Cain was *depraved* will not be denied. The same thing is indirectly, but conclusively, taught concerning Abel; for he is declared to have lived and died in faith; and that faith had reference to a future promised Redeemer. Christ, as a Redeemer, could not have been an object of faith to Abel had he not been a sinner; or, in other words, had he not borne the likeness of apostate Adam. If this was the nature of the immediate children of Adam, it can not be denied that it is equally the nature of his remotest progeny, or that they do not all bear the likeness of their common parent. St. Paul argues this doctrine at length in his Epistle to the Romans, and his conclusions are that all are under sin—that judgment

has come upon all men to condemnation. St. Paul teaches the same doctrine by asserting the impossibility of being justified by the works of the law. If one sinless man existed in this world, he could not fail to be justified by the works of the law; for the law itself says: "*He that doeth these things*"—that is, the things required in the law—"shall live by them." As, therefore, no flesh—no child of Adam—shall be justified by the works of the law, it follows conclusively that every one is sinful. The necessity of the new birth, as taught by our Savior to Nicodemus, is founded on this doctrine: "Except a man be born again he can not see the kingdom of God." The only use or effect of the new birth is, that in it holiness is implanted in the mind. But if any man were sinless he could not need regeneration, nor be regenerated. He would already possess that holiness which is communicated in regeneration, and, of course, would see the kingdom of God as certainly and easily, at least, as sinners who had been born again. In 2 Cor. v, 14, Paul says: "We thus judge, that if one died for all then were all dead;" that is, in sins. What the Scriptures thus clearly assert is fully borne out by observation and experience. Men, every-where, are sinful. It is not an incident of climate, or education, or surroundings; it is as universal as humanity.

Human laws are made to repress and restrain sin. They exist in every country, and are enforced upon men by an iron necessity. The penalties by which they attempt to restrain and punish sin are various and dreadful. And although the most efficacious that human experience and ingenuity can devise, yet they always fall short of their purpose. The propensity to evil in the human heart has defied all their force and terror, and boldly ventured on the forbidden perpetration

in the face of all their threatenings. No ingenuity on the one hand, and no suffering on the other, has, in any country, or in any age, been sufficient to overcome this propensity. The conclusion is therefore irresistible, that human nature is universally sinful, and in the language of the creed, that "man is very far gone from original righteousness, and of his own nature inclined to evil."

CHAPTER I.

MAN'S PRIMEVAL STATE.

I. MADE UNDER LAW.

GEN. II, 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

DEUT. VI, 5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

DEUT. X, 12. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

MARK XII, 30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

ROM. VII, 12. Wherefore the law is holy, and the commandment holy, and just, and good.

ROM. VI, 23. For the wages of sin is death; but the gift of God is

eternal life through Jesus Christ our Lord.

EZEK. XVIII, 4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

2. CREATED IN THE IMAGE OF GOD.

(1.) *Dominion.*

GEN. I, 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

PSALM VIII, 6. Thou madest him to have dominion over the works

of thy hands; thou hast put all things under his feet:

7. All sheep and oxen, yea, and the beasts of the field;

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

(2.) *Spirituality.*

ACTS VII, 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

NUM. XVII, 22. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

NUM. XXVII, 16. Let the Lord, the God of the spirits of all flesh, set a man over the congregation.

JAMES II, 26. For as the body without the spirit is dead, so faith without works is dead also.

HEB. XII, 9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

ACTS XVII, 28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

JOB XXXII, 8. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

ECCL. III, 21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

JOB XXXIV, 14. If he set his heart upon man, if he gather unto himself his spirit and his breath.

ISAIAH LVII, 16. For I will not

contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

ZECH. XII, 1. The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 COR. V, 6. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.

JOB XXXIII, 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

JER. XXXVIII, 16. So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

(3.) *Immortality.*

GEN. II, 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

ECCL. III, 21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

ECCL. XII, 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

MATT. X, 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

LUKE XX, 37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38. For he is not a God of the dead, but of the living: for all live unto him.

2 COR. V, 2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3. If so be that being clothed we shall not be found naked.

4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

6. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.

2 COR. XII, 2. I knew a man in Christ above fourteen years ago, whether in the body I can not tell, or whether out of the body I can not tell; God knoweth: such a one caught up to the third heaven.

3. And I knew such a man, whether in the body, or out of the body, I can not tell; God knoweth:

4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

REV. VI, 9. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne.

(4.) *Intellectual Powers—Knowledge.*

JOB XXXII, 8. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

GEN. II, 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them

unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a helpmeet for him.

ROM. I, 19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

PSALM XCIV, 10. He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

COL. III, 10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

DAN. IV, 36. At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

ECCLES. VII, 25. I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness.

ISAIAH I, 18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

EX. XXXV, 31. And he hath

filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship.

(5.) *Moral image of God—holiness.*

GEN. I, 27. So God created man in his own image, in the image of God created he him; male and female created he them.

ECCL. VII, 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

GEN. IX, 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

ROM. VII, 22. For I delight in the law of God after the inward man.

1 COR. XV, 45. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

EPH. IV, 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

COL. III, 10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

LUKE III, 38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

JAMES I, 9. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

CHAPTER II.

THE FALL OF MAN.

I. THE TEMPTATION.

The serpent the instrument—the devil the real tempter.

JAMES I, 13. Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man:

14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

GEN. III, 1. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

REV. XII, 9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

ISAIAH XXVII, 1. In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

GEN. III, 13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

2 COR. XI, 3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

GEN. III, 14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

2. THE TRANSGRESSION.

GEN. III, 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

1 TIM. II, 14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

3. THE RESULTS OF THE FALL—PHYSICAL EVIL.

(1.) *The ground cursed for man's sake.*

GEN. III, 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of

which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

HEB. VI, 8. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

(2.) *Man doomed to labor.*

GEN. III, 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

(3.) *Physical suffering caused by the Fall.*

GEN. III, 16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

ROM. VIII, 20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

2 COR. V, 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

(4.) *Temporal death the result of sin.*

1 COR. xv, 22. For as in Adam all die, even so in Christ shall all be made alive.

ROM. v, 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13. For until the law sin was in the world: but sin is not imputed when there is no law.

14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15. But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification.

17. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

18. Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

HEB. ix, 27. And as it is appointed unto men once to die, but after this the judgment.

JOB. xvi, 22. When a few years are come, then I shall go the way whence I shall not return.

JOB. iii, 23. Why is light given

to a man whose way is hid, and whom God hath hedged in?

ECCL. viii, 8. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

ISAIAH lxiv, 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

JOB xiv, 1. Man that is born of a woman is of few days, and full of trouble.

2. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

PSALM xxxix, 5. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

GEN. iv, 8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

DEUT. xxxii, 39. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand.

ECCL. xii, 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

GEN. vi, 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

4. RESULTS OF THE FALL—MORAL EVIL.

(1.) *Spiritual death—loss of the Divine image.*

ЕРН. II, 1. And you hath he quickened, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ.

GEN. VI, 11. The earth also was corrupt before God, and the earth was filled with violence.

12. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth.

GEN. VI, 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

ROM. III, 10. As it is written, There is none righteous, no, not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.

13. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips:

14. Whose mouth is full of cursing and bitterness:

15. Their feet are swift to shed blood:

16. Destruction and misery are in their ways:

17. And the way of peace have they not known:

18. There is no fear of God before their eyes.

19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

PSALM XIV, 1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

2. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

JOB XV, 16. How much more abominable and filthy is man, which drinketh iniquity like water?

PSALM V, 9. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue.

ROM. VI, 20. For when ye were the servants of sin, ye were free from righteousness.

1 COR. II, 14. But the natural man receiveth not the things of the Spirit of God: for they are

foolishness unto him: neither can he know them, because they are spiritually discerned.

MATT. XXIII, 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

JOHN VIII, 44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

ACTS VII, 51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

ROM. VIII, 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

EPH. IV, 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

ROM. I, 29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.

JER. XVII, 9. The heart is deceitful above all things, and desperately wicked: who can know it?

ROM. VI, 23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

5. MAN'S MORAL NATURE CORRUPTED BY THE FALL.

ROM. V, 17. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the

gift of righteousness shall reign by one, Jesus Christ.

18. Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

ROM. VIII, 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

ROM. V, 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

ISAIAH I, 4. Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel into anger, they are gone away backward.

JER. IV, 22. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

JOHN III, 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

PROV. II, 14. Who rejoice to do evil, and delight in the frowardness of the wicked.

MICAH VII, 3. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

PSALM LVIII, 3. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

ISAIAH I, 6. From the sole of the foot even unto the head there

is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.

ECCL. VIII, 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

MARK VII, 21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23. All these evil things come from within, and defile the man.

ACTS XXVIII, 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

EPH. IV, 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

JER. XVII, 9. The heart is deceitful above all things, and desperately wicked: who can know it?

MATT. XXIII, 26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

2 PETER II, 12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:

13. And shall receive the re-

ward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

14. Having eyes full of adultery, and that can not cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:

15. Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16. But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

18. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

MATT. III, 7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

6. DEPRAVITY HEREDITARY.

GEN. V, 3. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

JOHN VIII, 44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

MATT. VII, 17. Even so every good tree bringeth forth good

fruit; but a corrupt tree bringeth forth evil fruit.

GEN. VI, 11. The earth also was corrupt before God; and the earth was filled with violence.

12. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

PSALM XIV, 1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

2. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

JOHN III, 6. That which is born of the flesh is flesh; and that which is born of the spirit is spirit.

ROM. VIII, 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

ROM. VII, 14. For we know that the law is spiritual: but I am carnal, sold under sin.

1 JOHN III, 8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

1 JOHN III, 10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

EPH. IV, 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

COL. II, 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

1 JOHN II, 16. For all that is in

the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

GEN. VIII, 21. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

PROV. XXII, 15. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

PSALM LI, 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

ECCLES. IX, 3. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

MATT. XXIII, 27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

7. THE EXTENT OF DEPRAVITY IS TOTAL OR UNIVERSAL, *in that all of Man's Powers and Faculties are Involved, but not in Degree; so that, while Man's Entire Nature is Corrupt, he may yet sink deeper in Corruption.*

(1.) *The will is depraved.*

JOHN V, 40. And ye will not come to me, that ye might have life.

EPH. II, 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

ROM. VIII, 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

JOB XXI, 15. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

PSALM LXXXI, 11. But my people would not hearken to my voice; and Israel would none of me.

PROV. I, 24. Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25. But ye have set at naught all my counsel, and would none of my reproach.

ZECH. VII, 11. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

EX. V, 2. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

JOB XXI, 14. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

JER. V, 23. But this people hath a revolting and a rebellious heart; they are revolted and gone.

ROM. I, 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30. Backbiters, haters of God, spiteful, proud, boasters, in-

ventors of evil things, disobedient to parents,

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

(2.) *The understanding darkened.*

DEUT. XXXII, 18. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

PSALM L, 21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.

ISAIAH I, 3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

JER. IV, 22. For my people is foolish, they have not known me, they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

JER. VIII, 7. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord.

EPH. IV, 19. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

PSALM LVIII, 4. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;

5. Which will not hearken to the voice of charmers, charming never so wisely.

PSALM LXXXII, 5. They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course.

PROV. I, 22. How long, ye simple

ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

PROV. I, 29. For that they hated knowledge, and did not choose the fear of the Lord:

30. They would none of my counsel: they despised all my reproof.

EPH. IV, 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

1 COR. II, 14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

2 TIM. III, 13. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

(3.) *The affections are corrupt.*

EPH. II, 3. Among whom also we had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

TITUS III, 3. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

1 PET. IV, 3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries:

4. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.

JER. II, 22. For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

JER. XVII, 9. The heart is deceitful above all things, and desperately wicked: who can know it?

EPH. IV, 19. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

ROM. VIII, 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

JER. V, 23. But this people hath a revolting and a rebellious heart; they are revolted and gone.

EPH. V, 14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

JOHN III, 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

JOHN VII, 7. The world can not hate you; but me it hateth, because I testify of it, that the works thereof are evil.

JOHN XV, 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

(4.) *The imagination is vitiated.*

GEN. VI, 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

GEN. VIII, 21. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

JER. III, 17. At that time they shall call Jerusalem the throne

of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

JER. VII, 24. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

EPH. IV, 17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

2 COR. X, 5. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

5. *Man's Moral Powers Paralyzed.*

EPH. V, 14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

ROM. XI, 8. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

JONAH I, 6. So the shipmaster came unto him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

ROM. VII, 18. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is

present with me; but how to perform that which is good I find not.

19. For the good that I would, I do not: but the evil which I would not, that I do.

ROM. VII, 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24. O wretched man that I am! who shall deliver me from the body of this death?

6. *Man's Utter Helplessness.*

ROM. V, 6. For when we were yet without strength, in due time Christ died for the ungodly.

EPH. II, 1. And you hath he quickened, who were dead in trespasses and sins.

EPH. II, 5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets.

2 PET. II, 3. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

ROM. III, 11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13. Their throat is an open sepulcher: with their tongues they have used deceit; the poison of asps is under their lips:

14. Whose mouth is full of cursing and bitterness:

15. Their feet are swift to shed blood:

16. Destruction and misery are in their ways:

17. And the way of peace have they not known.

BOOK III.

ATONEMENT OR REDEMPTION.

ATONEMENT OR REDEMPTION.

ATONEMENT is the satisfaction offered to Divine justice by the death of Christ for the sins of mankind, by virtue of which all true penitents, who believe in Christ, are personally reconciled to God, are freed from the penalty of their sins, and entitled to eternal life. The atonement made for sin by the death of Christ is represented in the Christian system as the means by which mankind may be delivered from eternal death, reconciled to God, and restored to the Divine image. These ends it professes to accomplish by means which, with respect to the Supreme Governor himself, preserve his character from mistake, and maintain the authority of his government; and with respect to man, give him the strongest reasons for hope, and render more favorable the conditions of his earthly probation.

How sin may be forgiven without leading to such misconceptions of the Divine character as would encourage disobedience, and thereby weaken the influence of the Divine government, must be considered a problem of very difficult solution. A government which admitted of no forgiveness would sink the guilty to despair. A government which never punishes offense is a contradiction—it can not exist. Not to punish the guilty is to dissolve authority; to punish without mercy is to destroy, and, where all are guilty, to make the

destruction universal. Through the atonement all the ends of government are answered. No license is given to offense. The moral law is unrepealed. A day of judgment is still appointed. Future and eternal punishments still display their awful sanctions. A new and singular display of the awful purity of the Divine character is afforded; yet pardon is offered to all who seek it, and the whole world may be saved.

With such evidence of suitableness to the wants of mankind, under such lofty views of connection with the principles and ends of moral government, does the doctrine of the atonement present itself. The Scriptures speak on this wise. The first declaration on this subject, after the appearance of Christ, is from John the Baptist, when he beheld Christ coming to him: "Behold the Lamb of God, which taketh away the sin of world." There can be no doubt that John spoke of Christ under a sacrificial character, and of the effect of that sacrifice as an atonement for the sins of mankind. In the Acts of the Apostles, Philip, the Evangelist, applies the following words of Isaiah to Christ and his death: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away, and who shall declare his generation, for his life is taken from the earth." If this applied to Christ, of course the whole of the prophecy, of which this is but a part, applies to him. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed: the Lord hath laid on him the iniquity of us all."

"While we were yet sinners, Christ died for us. Much more, being now justified by his blood, we shall

be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v, 8-10.

"Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 26-28.

"For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet hath he now reconciled in the body of his flesh through death." Col. i, 19-22.

"God was in Christ, reconciling the world unto himself." 2 Cor. v, 19.

"Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii, 13.

"Being justified freely by his grace, through the redemption that is in Christ Jesus." Rev. iii, 24.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i, 7.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter i, 18, 19.

"And ye are not your own, for ye are bought with a price." 1 Cor. vi, 19, 20.

"The Son of man came to give his life a ransom for many." Matt. xx, 28.

"Who gave himself a ransom for all." 1 Tim. ii, 6.

"In whom we have redemption through his blood." Eph. i, 7.

These passages clearly teach that the death of Christ is an atonement for sin, a satisfaction offered to Divine justice, the price for our ransom, and the meritorious and procuring cause of our pardon. "We are freely justified by his grace through the redemption that is in Christ Jesus;" but this redemption was not procured by us, nor at our expense; it was the result of the pure love of God, who, compassionating our misery, himself provided the means of our deliverance, by sending his only begotten Son into the world, who voluntarily submitted to die upon the cross that he might become the propitiation for our sins, and reconcile us to God.

Throughout the whole of this glorious doctrine of our redemption from the tremendous evils of sin, there is, in the New Testament, a constant reference to the *redemption price*, which is uniformly declared to be the death of Christ, which he endured in our stead.

CHAPTER I.

REDEMPTION.

I. NECESSITY FOR AN ATONEMENT.

ROM. III, 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

ROM. III, 31. Do we then make void the law through faith? God forbid: yea, we establish the law.

GAL. II, 16. Knowing that a man

is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

GAL. III, 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12. And the law is not of faith: but, The man that doeth them shall live in them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.

16. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. And this I say, That the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.

18. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19. Wherefore then serveth the law? it was added because of transgressions, till the seed should come to whom the promise was made;

and it was ordained by angels in the hand of a mediator.

20. Now, a mediator is not a mediator of one: but God is one.

21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed.

24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

HEB. IX, 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

ACTS XIII, 38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins;

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

ACTS IV, 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

JOHN III, 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

MATT. XVIII, 11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac,

and Jacob, in the kingdom of heaven.

2. REDEMPTION BY THE DEATH OF CHRIST.

ISAIAH LIII, 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

MATT. XX, 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

JOHN VI, 51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

MATT. XXVI, 28. For this is my blood of the new testament, which is shed for many for the remission of sins.

HEB. IX, 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

HEB. IX, 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

EPH. II, 13. But now, in Christ Jesus, ye, who sometime were far off, were made nigh by the blood of Christ.

EPH. V, 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

GAL. II, 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

GAL. III, 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

1 COR. V, 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-over is sacrificed for us.

1 COR. XV, 3. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures.

ROM. III, 24. Being justified freely by his grace through the redemption that is in Christ Jesus:

25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God:

26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

ROM. V, 6. For when we were yet without strength, in due time Christ died for the ungodly.

ROM. V, 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

HEB. XIII, 12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

1 PETER I, 18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19. But with the precious blood of Christ, as of a lamb without blemish and without spot.

1 PETER II, 24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

1 PETER III, 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.

HEB. x, 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.

12. But this man, after he had offered one sacrifice for sins, for-

ever sat down on the right hand of God;

13. From henceforth expecting till his enemies be made his footstool.

14. For by one offering he hath perfected forever them that are sanctified.

HEB. x, 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

1 JOHN III, 5. And ye know that he was manifested to take away our sins; and in him is no sin.

JOHN III, 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

ISAIAH XXXV, 10. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

1 TIM. II, 6. Who gave himself a ransom for all, to be testified in due time.

1 COR. VI, 20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 COR. I, 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

REV. v, 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

REV. v, 4. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

3. THE DEATH OF CHRIST A SUFFICIENT ATONEMENT *for the Sins of the Whole World.*

ROM. v, 18. Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

HEB. ii, 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

1 JOHN i, 2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

2 COR. v, 14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

1 TIM. ii, 6. Who gave himself a ransom for all, to be testified in due time.

1 TIM. iv, 10. For therefore we both labor and suffer reproach, because we trust in the living God who is the Savior of all men, especially of those that believe.

JOHN iv, 42. And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

JOHN i, 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

ISAIAH liii, 6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

JOHN iii, 16. For God so loved the world, that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved.

ROM. iii, 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

GAL. iv, 4. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

1 JOHN iv, 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

2 COR. v, 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

EPH. ii, 13. But now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace;

16. And that he might reconcile both unto God in one body by the

cross, having slain the enmity thereby :

17. And came and preached peace to you which were afar off, and to them that were nigh.

18. For through him we both have an access by one Spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

COL. I, 20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

22. In the body of his flesh through death, to present you holy, and unblamable, and un-reprovable in his sight.

4. THE DEATH OF CHRIST THE PROCURING CAUSE of *Man's Salvation.*

ROM. III, 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

2 COR. V, 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.

EPH. II, 13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named.

17. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

17. That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height ;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

1 COR. I, 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

GAL. IV, 4. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.

GAL. III, 13. Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree.

TITUS II, 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

MATT. XX, 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1 COR. VI, 20. For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's.

ACTS XX, 28. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

1 PET. I, 18. Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

ROM. v, 10. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

EPH. i, 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

COL. i, 14. In whom we have redemption through his blood, even the forgiveness of sins.

ROM. iii, 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

JOB xxxiii, 24. Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

5. BENEFITS OF THE DEATH OF CHRIST.

(1.) *Justification.*

1 COR. vi, 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

ACTS xiii, 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

ROM. iii, 24. Being justified freely by his grace through the redemption that is in Christ Jesus.

ROM. viii, 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

ROM. viii, 33. Who shall lay any thing to the charge of God's elect? It is God that justifieth:

34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

JOHN x, 9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

1 COR. xv, 57. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

GAL. ii, 19. For I through the law am dead to the law, that I might live unto God.

20. I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

EPH. i, 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

EPH. ii, 18. For through him we both have access by one Spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

COL. i, 21. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled,

22. In the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight:

23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

HEB. x, 19. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

1 JOHN ii, 12. I write unto you, little children, because your sins

are forgiven you for his name's sake.

ROM. III, 8. And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

ROM. V, 16. And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offenses unto justification.

17. For if by one man's offense death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

18. Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

ROM. III, 26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27. Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.

28. Therefore we conclude, that a man is justified by faith without the deeds of the law.

ISAIAH LIII, 11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

1 JOHN V, 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

(2.) *Regeneration.*

GAL. II, 20. I am crucified with Christ: nevertheless I live; yet

not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

GAL. V, 24. And they that are Christ's have crucified the flesh with the affections and lusts.

GAL. VI, 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

2 COR. V, 17. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

ROM. II, 28. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29. But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

EZEK. XXXVI, 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

EPH. IV, 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23. And be renewed in the spirit of your mind.

JOHN I, 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

EZEK. II, 19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:

20. That they may walk in my statutes, and keep mine

ordinances, and do them: and they shall be my people, and I will be their God.

EZEK. xxxvi, 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

JER. xxiv, 7. And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

JER. xxxi, 33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

ACTS iii, 19. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

HEB. xi, 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(3.) *Reconciliation.*

ROM. v, 10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

EPH. i, 10. That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

EPH. ii, 16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

COL. i, 19. For it pleased the Father that in him should all fullness dwell;

20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

2 COR. v, 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

EPH. ii, 13. But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ.

(4.) *Adoption.*

EPH. ii, 13. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17. And came and preached peace to you which were afar off, and to them that were nigh.

18. For through him we both

have access by one Spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

ROM. v, 10. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

COL. i, 2. To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

1 JOHN iii, 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

GAL. iv, 5. To redeem them that were under the law, that we might receive the adoption of sons.

EPH. i, 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

ROM. viii, 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

2 COR. vi, 16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the

unclean thing; and I will receive you;

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

JOHN i, 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

HEB. xii, 7. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

HOS. i, 10. Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall it be said unto them, Ye are the sons of the living God.

(5.) *Peace.*

ROM. i, 7. To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

1 COR. i, 3. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

2 COR. i, 2. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

GAL. i, 3. Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ.

PHIL. i, 2. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ROM. v, 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

EPH. ii, 14. For he is our peace,

who hath made both one, and hath broken down the middle wall of partition between us;

15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

EPH. VI, 15. And your feet shod with the preparation of the Gospel of peace.

ROM. X, 15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

PHIL. IV, 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

ACTS X, 36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)

JOHN XVI, 33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

JOHN XIV, 27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

ZECH. VI, 13. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

ZECH. IX, 10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

EPH. II, 13. But now, in Christ Jesus, ye, who sometime were far

off, are made nigh by the blood of Christ.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace;

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17. And came and preached peace to you which were afar off, and to them that were nigh.

ISAIAH IX, 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.

ISAIAH LIII, 5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

ISAIAH LIV, 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

EZEK. XXXIV, 25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

(6.) *Witness of the Spirit.*

GAL. IV, 5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

ROM. VIII, 14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God.

1 JOHN V, 9. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.

1 JOHN II, 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

2 COR. I, 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

EPH. I, 13. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

EPH. IV, 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

2 TIM. II, 19. Nevertheless the foundation of God standeth sure,

having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

LUKE XII, 11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

JOHN XVI, 7. Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

JOHN XVI, 13. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

ROM. V, 5. And hope maketh not ashamed: because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

1 JOHN V, 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

(7.) Sanctification.

COL. III, 9. Lie not one to another, seeing that ye have put off the old man with his deeds.

EPH. IV, 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts:

23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created

in righteousness and true holiness.

ROM. VI, 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

JOHN XVII, 17. Sanctify them through thy truth: thy word is truth.

COL. I, 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light..

1 THESS. IV, 3. For this is the will of God, even your sanctification, that ye should abstain from fornication.

1 THESS. V, 23. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

LEV. XX, 8. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

LEV. XI, 44. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

ROM. XV, 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

2 COR. III, 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 THESS. II, 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.

ACTS XX, 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

JER. IV, 14. O Jerusalem, wash thy heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

HEB. X, 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

REV. I, 5. And from Jesus Christ, who is the faithful Witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his father; to him be glory and dominion forever and ever. Amen.

REV. VII, 14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

ISAIAH I, 18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

PSALM LI, 2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

PSALM LI, 7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

PSALM LI, 10. Create in me a clean heart, O God; and renew a right spirit within me.

JER. XXXIII, 8. And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will pardon all their iniquities, whereby they have

sinned, and whereby they have transgressed against me.

EZEK. xxxvi, 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

2 COR. vii, 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

1 PET. i, 22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

1 JOHN iii, 3. And every man that hath this hope in him purifieth himself, even as he is pure.

JAMES iv, 8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.

TITUS ii, 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

HEB. i, 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

MAL. iii, 2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

3. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

ISAIAH i, 25. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.

PSALM lxxv, 3. Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

ZECH. xiii, 9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.

ISAIAH vi, 7. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

1 COR. i, 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

1 COR. vi, 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

TITUS iii, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

HEB. ii, 11. For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.

HEB. x, 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

HEB. xiii, 12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

ROM. vi, 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

CHAPTER II.

BENEFITS OF THE DEATH OF CHRIST.

CONDITIONS OF SALVATION.

I. REPENTANCE—FAITH THE INSTRUMENTAL CAUSE OF MAN'S SALVATION.

GAL. II, 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.

HEB. XI, 16. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

ROM. IV, 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

ROM. X, 4. For Christ is the end of the law for righteousness to every one that believeth.

ACTS X, 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

ACTS XVI, 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

JOHN VI, 28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign showest thou

then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36. But I said unto you, that ye also have seen me, and believe not.

37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

JOHN III, 16. For God so loved the world, that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

JOHN III, 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

JOHN I, 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

MARK I, 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

ROM. x, 9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11. For the Scripture saith, Whosoever believeth on him shall not be ashamed.

1 JOHN V, 12. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

2 COR. v, 7. For we walk by faith, not by sight.

GAL. II, 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

HEB. XI, 7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8. By faith Abraham, when he

was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.

9. By faith he sojourned in the land of promise, and in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath foundations, whose builder and maker is God.

HEB. XI, 32. And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets:

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

33. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

1 PETER I, 8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9. Receiving the end of your faith, even the salvation of your souls.

1 JOHN V, 4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

COL. I, 23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

COL. II, 6. As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

HEB. x, 23. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

1 PET. v, 8. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

ROM. v, 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ:

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

EPH. ii, 8. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.

GAL. v, 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

ACTS xv, 9. And put no difference between us and them, purifying their hearts by faith.

TITUS i, 1. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness.

ROM. i, 17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

ROM. ix, 30. What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31. But Israel, which followed after the law of righteousness,

hath not attained to the law of righteousness.

32. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone.

ROM. i, 5. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.

1 TIM. i, 19. Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck.

1 TIM. iii, 9. Holding the mystery of the faith in a pure conscience.

1 TIM. iv, 1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

1 TIM. v, 12. Having damnation, because they have cast off their first faith.

HEB. xi, 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

REV. xiv, 12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

GAL. iii, 22. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed.

24. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

25. But after that faith is come, we are no longer under a school-master.

26. For ye are all the children of God by faith in Christ Jesus.

2. THE HOLY SPIRIT THE EFFICIENT CAUSE OF MAN'S SALVATION.

JOHN III, 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

PSALM LI, 10. Create in me a clean heart, O God; and renew a right spirit within me.

JER. XXIV, 7. And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

PSALM CXIX, 32. And I will run the way of thy commandments, when thou shalt enlarge my heart.

JER. XXXI, 33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

EZEK. XI, 19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20. That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

EZEK. XXXVI, 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27. And I will put my Spirit

within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

DEUT. XXX, 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

JOHN I, 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

PSALM XXXII, 1. Blessed is he whose transgression is forgiven, whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

PSALM LXV, 3. Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

JER. XXXIII, 8. And I will cleanse them from their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

PSALM LI, 7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

ROM. VIII, 14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

ROM. VIII, 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

2 COR. III, 3. Forasmuch as ye are manifestly declared to be the

epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

JOEL II, 28. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29. And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

ZECH. IV, 6. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

GAL. IV, 29. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

ROM. XV, 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

ROM. V, 5. And hope maketh not ashamed: because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

2 THESS. II, 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.

TITUS III, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

EPH. IV, 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 COR. II, 10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

JOHN XIV, 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

JOHN XVI, 13. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

CHAPTER III.

FURTHER BENEFITS OF THE DEATH OF CHRIST.

I. THE RIGHT TO PRAY.

1 TIM. II, 8. I will therefore that men pray every-where, lifting up holy hands, without wrath and doubting.

PSALM XXXIV, 15. The eyes of the Lord are upon the righteous; and his ears are open unto their cry.

1 PET. III, 12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

PSALM XXXIV, 17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

EPH. VI, 18. Praying always

with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

JUDE I, 20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

HEB. x, 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

HEB. xi, 6. But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

JAMES I, 6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

PSALM LXII, 8. Trust in him at all times; ye people, pour out your hearts before him: God is a refuge for us.

PSALM CXLV, 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

JER. XXIX, 13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

LAM. III, 41. Let us lift up our heart with our hands unto God in the heavens.

JOHN IX, 31. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth.

2 COR. VII, 14. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

MATT. VI, 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

1 KINGS XVIII, 28. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

PSALM LXXXVII, 2. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

PSALM CXVI, 18. I will pay my vows unto the Lord now in the presence of all his people,

19. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

ISAIAH LVI, 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.

HOSEA XIV, 2. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

MATT. XXVI, 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

LUKE XVIII, 1. And he spake a

parable unto them to this end, that men ought always to pray, and not to faint.

ACTS II, 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

ACTS X, 2. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

HEB. V, 7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.

2. THE POWER OF PRAYER.

MATT. XVIII, 19. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

MATT. XXI, 22. And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

JAMES V, 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

JOHN XV, 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

JOHN XVI, 23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

JOHN XIV, 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

JOHN III, 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God.

6. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

PSALM CXLV, 19. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.

ISAIAH XXXVIII, 5. Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

2 KINGS XX, 5. Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord.

6. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

2 CHRON. VII, 15. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place.

16. For now have I chosen and

sanctified this house, that my name may be there forever: and mine eyes and my heart shall be there perpetually.

1 JOHN v, 14. And this is the confidence that we have in him, that, If we ask any thing according to his will, he heareth us:

15. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

ACTS xxviii, 8. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in and prayed, and laid his hands on him, and healed him.

JAMES v, 13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

GEN. xx, 17. So Abraham prayed unto God: and God healed Abimelech and his wife, and his maid-servants; and they bare children.

EX. viii, 30. And Moses went out from Pharaoh, and entreated the Lord.

31. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

JOB xlii, 10. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

MATT. vii, 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

PHIL. iv, 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiv-

ing let your requests be made known unto God.

JAMES iv, 8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

ISAIAH lxv, 24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

JOEL ii, 32. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

ROM. x, 12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the name of the Lord shall be saved.

1 KINGS ix, 3. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and my heart shall be there perpetually.

2 KINGS xix, 20. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

EX. xxxii, 11. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12. Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and

repent of this evil against thy people.

13. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.

14. And the Lord repented of the evil which he thought to do unto his people.

JAMES v, 17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit.

JOSHUA xxiv, 7. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8. And I brought you in the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroy them from before you.

NUM. xiv, 19. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20. And the Lord said, I have pardoned according to thy word.

3. DIVINE PROVIDENCE—GENERAL AND SPECIAL.

PSALM cxlvii, 8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9. He giveth to the beast his

food, and to the young ravens which cry.

PSALM cxlvii, 16. He giveth snow like wool: he scattereth the hoar-frost like ashes.

17. He casteth forth his ice like morsels: who can stand before his cold?

18. He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

PSALM civ, 27. These wait all upon thee; that thou mayest give them their meat in due season.

28. That thou givest them, they gather: thou openest thy hand, they are filled with good.

MATT. v, 45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

MATT. vi, 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

MATT. vi, 28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

ACTS xvii, 26. And hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us;

28. For in him we live, and move, and have our being; as

certain also of your own poets have said, For we are also his offspring.

JER. x, 23. O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

JOB xii, 10. In whose hand is the soul of every living thing, and the breath of all mankind.

JER. xviii, 6. O house of Israel, can not I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

JOHN xv, 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

PSALM iii, 6. I will not be afraid of ten thousands of people, that have set themselves against me round about.

PSALM lxiii, 8. My soul followeth hard after thee: thy right hand upholdeth me.

HEB. i, 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

4. VICTORY OVER DEATH.

PSALM xxxvii, 7. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

PSALM xxxi, 5. Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

ACTS vii, 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

PSALM cxvi, 15. Precious in the sight of the Lord is the death of his saints.

PROV. xiv, 32. The wicked is driven away in his wickedness: but the righteous hath hope in his death.

ISAIAH lvii, 1. The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

JOB iii, 17. There the wicked cease from troubling; and there the weary be at rest.

18. There the prisoners rest together; they hear not the voice of the oppressor.

PSALM lxxiii, 24. Thou shalt guide me with thy counsel, and afterward receive me to glory.

PSALM xvi, 11. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

LUKE xvi, 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried.

ECCL. vii, 1. A good name is better than precious ointment; and the day of death than the day of one's birth.

1 COR. xv, 25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy that shall be destroyed is death.

1 COR. xv, 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy sting? O grave, where is thy victory?

56. The sting of death is sin; and the strength of sin is the law.

57. But thanks be to God, which

giveth us the victory, through our Lord Jesus Christ.

5. THE IMMEDIATE RECEPTION OF
THE SOULS *of the Pious into a
State of Blessedness.*

LUKE XVI, 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried.

LUKE XVI, 25. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

LUKE XXIII, 43. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

1 COR. III, 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23. And ye are Christ's: and Christ is God's.

2 COR. V, 6. Therefore we are always confident, knowing that, while we are at home in the body, we are absent from the Lord.

2 COR. V, 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

PHIL. I, 21. For to me to live is Christ, and to die is gain.

PHIL. I, 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

REV. XIV, 13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

1 THESS. V, 10. Who died for us, that, whether we wake or sleep, we should live together with him.

6. THE RESURRECTION OF THE
BODY.

ACTS IV, 2. Being grieved that they taught the people, and

preached through Jesus the resurrection from the dead.

ACTS XXIII, 6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

ACTS XXIV, 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

ACTS XXIV, 21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

ACTS XXVI, 8. Why should it be thought a thing incredible with you, that God should raise the dead?

ROM. XIV, 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

2 COR. I, 9. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

2 COR. VIII, 11. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

1 COR. VI, 14. And God hath both raised up the Lord, and will also raise up us by his own power.

1 COR. XV, 12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not risen.

1 COR. XV, 20. But now is Christ risen from the dead, and become the first-fruits of them that slept.

21. For since by man came death, by man came also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

1 COR. xv, 42. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43. It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

44. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

1 COR. xv, 53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy sting? O grave, where is thy victory?

56. The sting of death is sin; and the strength of sin is the law.

57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 COR. v, 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

2 COR. iv, 14. Knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

LUKE xiv, 14. And thou shalt be blessed: for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.

MATT. xxii, 30. For in the resurrection they neither marry, nor

are given in marriage, but are as the angels of God in heaven.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

LUKE xx, 35. For as a snare shall it come on all them that dwell on the face of the whole earth.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

DAN. xii, 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

PSALM xvii, 15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

PSALM xvi, 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption.

PSALM lxviii, 20. He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

ACTS ii, 26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both

dead and buried, and his sepulcher is with us unto this day.

30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32. This Jesus hath God raised up, whereof we all are witnesses.

JOB XIX, 25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

26. And though after my skin worms destroy this body, yet in my flesh shall I see God:

27. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

PSALM XLIX, 15. But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

1 THESS. IV, 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

JOHN V, 28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

JOHN XI, 23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

ISAIAH XXVI, 19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

REV. XX, 6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

REV. XX, 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

CHAPTER IV.

ELECTION, DECREES, AND FREE-WILL.

I. ELECTION.

"To elect is to designate or select."—*Webster.*

THERE are three kinds of election spoken of in the Scriptures:

- (1.) *That of individuals to perform some special service, or to fill some particular office.*

As Cyrus to rebuild the Temple at Jerusalem.

EZRA I, 1. Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2. Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah.

3. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.

Or Paul to be an Apostle.

ROM. I, 1. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God.

ACTS XIII, 2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

GAL. I, 1. Paul, an apostle, not of men, neither by man, but by

Jesus Christ, and God the Father, who raised him from the dead.

Or Saul to be king over Israel.

1 SAM. x, 24. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

Or David to be king in the stead of Saul.

1 SAM. xvi, 12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

Or Moses to be the deliverer of the Hebrews from Egyptian bondage.

EX. III, 10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

- (2.) *Collective or national election.*

DEUT. x, 8. At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

1 SAM. II, 27. And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they

were in Egypt in Pharaoh's house?

28. And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

LUKE VI, 13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.

ACTS I, 24. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

ACTS VI, 7. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch:

6. Whom they set before the apostles: and when they had prayed, they laid their hands on them.

ROM. IX, 10. Or saith he altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thrasheth in hope should be partaker of his hope.

11. If we have sown unto you spiritual things, is it a great thing if we shall reap you carnal things?

12. If others be partakers of this power over you, are not we rather? Nevertheless we have

not used this power; but suffer all things, lest we should hinder the Gospel of Christ.

13. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

DEUT. IV, 37. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt.

DEUT. VII, 6. For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

DEUT. X, 15. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

1 KINGS III, 8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude.

1 CHRON. XVI, 13. O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14. He is the Lord our God; his judgments are in all the earth.

PSALM CV, 6. O ye seed of Abraham his servant, ye children of Jacob his chosen.

7. He is the Lord our God; his judgments are in all the earth.

PSALM XXXIII, 12. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

NEH. ix, 7. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8. And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous.

ACTS xiii, 17. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.

ISAIAH liv, 4. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

ISAIAH lxv, 9. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

PSALM cxxxv, 4. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

EZEK. xx, 5. And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up my hand unto them, saying, I am the Lord your God.

ROM. iii, 1. What advantage then hath the Jew? or what profit is there of circumcision?

2. Much every way: chiefly because that unto them were committed the oracles of God.

ROM. ix, 4. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants,

and the giving of the law, and the service of God, and the promises;

5. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen.

ROM. ix, 10. And not only this; but when Rebecca also had conceived by one, even by our father Isaac,

11. (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth,)

12. It was said unto her, The elder shall serve the younger.

13. As it is written, Jacob have I loved, but Esau have I hated.

14. What shall we say then? Is there unrighteousness with God? God forbid.

15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

(3.) *Personal election, or the choosing of individuals to be the heirs of eternal life.*

Personal election dependent upon faith and holiness.

ROM. viii, 38. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

EPH. i, 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

COL. iii, 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.

1 THESS. i, 4. Knowing, brethren beloved, your election of God.

2 THESS. ii, 13. But we are

bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

2 TIM. II, 10. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

TITUS I, 1. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness.

JAMES II, 5. Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him.

1 PET. I, 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 PET. II, 9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.

REV. VII, 14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

JUDE I, 1. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2. Mercy unto you, and peace, and love, be multiplied.

1 TIM. VI, 12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2 TIM. I, 9. Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

2 PET. I, 3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

HEB. III, 1. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

2 PET. I, 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

EPH. I, 18. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

ROM. IX, 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24. Even us whom he hath called, not of the Jews only, but also of the Gentiles.

25. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God.

2. SCRIPTURE DOCTRINE OF DIVINE DECREES.

JOB XXVIII, 26. When he made a decree for the rain, and a way for the lightning of the thunder.

PSALM CXLVII, 6. The Lord lifteth up the meek: he casteth the wicked down to the ground.

PSALM XXXVIII, 10. My heart

panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

PROV. VIII, 29. When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth.

JER. v, 22. Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it can not pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

DAN. iv, 24. This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

25. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

ZEPH. II, 2. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

JOB xx, 29. This is the portion of a wicked man from God, and the heritage appointed unto him by God.

JOB xxxviii, 10. And brake up for it my decreed place, and set bars and doors,

11. And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be staid.

PSALM II, 7. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

PSALM cxlvi, 6. He hath also established them forever and ever:

he hath made a decree which shall not pass.

DAN. iv, 17. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

3. FREEDOM OF THE HUMAN WILL.

JOHN v, 40. And ye will not come to me, that ye might have life.

ROM. vii, 18. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not.

JOSH. xxiv, 15. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

PROV. i, 29. For that they hated knowledge, and did not choose the fear of the Lord:

30. They would none of my counsel; they despised all my reproof:

31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

PROV. xvi, 9. A man's heart deviseth his way: but the Lord directeth his steps.

PROV. xxiii, 26. My son, give me thy heart, and let thine eyes observe my ways.

MATT. xiii, 15. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

DEUT. xxx, 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.

Ex. viii, 32. And Pharaoh hardened his heart at this time also, neither would he let the people go.

Ex. x, 16. Then Pharaoh called for Moses and Aaron in haste, and he said, I have sinned against the Lord your God, and against you.

PHIL. II, 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13. For it is God which worketh in you both to will and to do of his good pleasure.

EZEK. xviii, 31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?

32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

EZEK. xviii, 26. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die.

27. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

EZEK. xxxiii, 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12. Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15. If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

EZEK. xxxiii, 18. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

ACTS vii, 51. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

2 TIM. III, 8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

CHAPTER V.

THE DOCTRINE OF A GENERAL JUDGMENT.

I. THE CERTAINTY OF THE JUDGMENT.

ACTS xvii, 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

ACTS xxiv, 25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

ROM. ii, 16. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

ECCLES. xii, 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

MATT. xii, 36. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

REV. xx, 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

MARK xiii, 24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25. And the stars of heaven shall fall, and the powers that are in the heaven shall be shaken.

26. And then shall they see the Son of man coming in the clouds with great power and glory.

MARK xiii, 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

1 THESS. v, 2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

2 PET. iii, 10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

ROM. xiv, 12. So then every one of us shall give account of himself to God.

1 PET. iv, 5. Who shall give account to him that is ready to judge the quick and the dead.

MATT. xxiv, 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

2 PET. III, 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

JUDE 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2. THE JUDGMENT SUBSEQUENT TO DEATH.

HEB. IX, 27. And as it is appointed unto men once to die, but after this the judgment.

REV. XX, 12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which are written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

2 COR. V, 10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

PSALM L, 3. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6. And the heavens shall declare his righteousness: for God is judge himself.

ISAIAH XXVI, 19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

2 TIM. IV, 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

2 PETER III, 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

ROM. XIV, 10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ.

11. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12. So then every one of us shall give account of himself to God.

ACTS XXIV, 25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

3. THE JUDGMENT SUBSEQUENT TO THE RESURRECTION.

1 THESS. IV, 15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first:

17. Then we which are alive

and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

REV. xx, 12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

2 PETER III, 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up.

11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

MATT. XIII, 30. Let both grow together until the harvest: and in the time of harvest I will say

to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

MATT. XXII, 11. But he that is greatest among you, shall be your servant.

12. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.

MATT. XXV, 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

MATT. V, 28. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

MATT. XIII, 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

47. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

JOHN v, 28. Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

4. CHRIST WILL BE THE JUDGE.

ACTS x, 40. Him God raised up the third day, and shewed him openly;

41. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

JOHN v, 22. For the Father judgeth no man; but hath committed all judgment unto the Son:

23. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

2 TIM. iv, 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

ROM. ii, 16. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

2 THESS. i, 7. And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

ISAIAH xi, 3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

MATT. xxiv, 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

DAN. vii, 13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

MARK xiii, 24. But in those days, after that tribulation, the sun shall be darkened and the moon shall not give her light,

25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26. And then shall they see the Son of man coming in the clouds with great power and glory.

27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven.

28. Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that Summer is near.

MATT. xxv, 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

REV. i, 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

REV. xiv, 14. And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

MATT. xix, 28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

ACTS x, 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

ACTS xxviii, 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

ROM. XIV, 10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ.

5. THE DECISIONS OF THE JUDGMENT WILL BE FINAL AND EQUITABLE.

MATT. XVI, 27. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

ROM. II, 6. Who will render to every man according to his deeds:

7. To them who, by patient continuance in well-doing, seek for glory and honor and immortality, eternal life:

8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

11. For there is no respect of persons with God.

12. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law shall be judged by the law.

2 COR. V, 10. For we must all appear before the judgment-seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

GAL. VI, 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

REV. XXII, 11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still:

and he that is holy, let him be holy still.

12. And behold, I come quickly: and my reward is with me, to give every man according as his work shall be.

REV. XX, 12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

JUDE 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2 PET. III, 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

HEB. IX, 27. And as it is appointed unto men once to die, but after this the judgment.

2 TIM. IV, 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

ACTS XVII, 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

PSALM L, 3. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6. And the heavens shall declare his righteousness: for God is judge himself.

ECCL. XII, 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

MATT. XII, 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

LUKE XII, 2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

ROM. II, 16. In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.

1 COR. III, 13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1 COR. IV, 4. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

LUKE XIII, 25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.

LUKE XVI, 26. And beside all this, between us and you there is

a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence.

MATT. XIII, 40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

MATT. XIII, 49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

6. THE AWARD TO THE RIGHTEOUS.

MATT. XXV, 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

LUKE XXII, 29. And I appoint unto you a kingdom, as my Father hath appointed unto me;

30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

ROM. V, 17. For if by one man's offense death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

2 TIM. II, 12. If we suffer, we shall also reign with him: if we deny him, he also will deny us.

2 PET. I, 11. For so an entrance shall be ministered unto you

abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

REV. I, 6. And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

REV. XXI, 7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

HEB. IV, 9. There remaineth therefore a rest to the people of God.

JOHN XIV, 2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

REV. III, 4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

REV. XXII, 4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

JOHN XVII, 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

COL. III, 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

REV. III, 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

REV. VII, 15. Therefore are they before the throne of God, and serve him day and night in his

temple: and he that sitteth on the throne shall dwell among them.

PSALM XVI, 11. God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

MATT. XXV, 21. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

JUDE 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

REV. XXI, 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

REV. XXII, 3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

MATT. XIII, 43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

DAN. XII, 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

JOHN IV, 36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

REV. II, 7. He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life.

REV. XXII, 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

7. THE DOOM OF THE WICKED.

MATT. xxv, 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

MATT. xxv, 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment; but the righteous into life eternal.

PSALM ix, 17. The wicked shall be turned into hell, and all the nations that forget God.

MATT. iii, 10. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

MATT. x, 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

MATT. xiii, 40. As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

JOHN v, 29. And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

MARK ix, 43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed,

than having two hands to go into hell, into the fire that never shall be quenched.

MARK ix, 45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.

MARK ix, 47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48. Where their worm dieth not, and the fire is not quenched.

LUKE iii, 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner: but the chaff he will burn with fire unquenchable.

LUKE xvi, 23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

1 THESS. v, 2. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

5. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

1 THESS. i, 7. In the which ye also walked some time, when ye lived in them.

8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old man with his deeds.

HEB. vi, 8. But that which beareth thorns and briers is rejected, and is high unto cursing; whose end is to be burned.

2 THESS. ii, 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. And for this cause God shall send them strong delusion, that they should believe a lie:

12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2 PET. II, 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

2 PET. II, 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities.

2 PET. III, 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

JOHN III, 3. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God.

REV. XIV, 9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence

of the holy angels and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

REV. XXII, 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

REV. XXI, 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

MATT. V, 20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

MATT. VII, 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

LUKE XIII, 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

REV. XXII, 10. And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

1 COR. VI, 9. Know ye not that

the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

GAL. v, 19. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revilings, and such like: of the which I tell you before, as I have also told you in time past,

that they which do such things shall not inherit the kingdom of God.

EPH. v, 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

REV. xxi, 27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

PSALM xi, 6. Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest: this shall be the portion of their cup.

8. HEAVEN A PLACE OF ETERNAL HAPPINESS.

"That part of space in which the omnipresent Jehovah is supposed to afford more sensible manifestations of his glory. Hence this is called habitation of God; and is represented as the residence of angels and blessed spirits."—*Webster*. Heaven is both a *place* and a *state*. "I go to prepare a place for you," said Jesus; and "Where I am there shall my servant be." "I will that those whom thou hast given me be with me where I am, that they may behold my glory." "In my Father's house there are many mansions." *To*, and *at*, and *from* are predicated of heaven in the Scriptures, just as they are of the sun, or the earth. The bodies of Enoch and Elijah, who were translated without dying, are somewhere. The glorified body of Jesus is somewhere. The bodies of the saints, after the general resurrection, will be somewhere. They will occupy space. The paradise in Eden and the literal Canaan were types of a *place* as certainly as of a *state*. Heaven is the Christian's eternal *home*; his *house not made with*

hands; his better country, even a heavenly. There shall be mutual recognition and intelligent converse in heaven. This is taught in the transfiguration scene, where Moses and Elias appeared in glory, and conversed with Jesus in the presence and hearing of Peter, James, and John. Heaven is a *state*; the saints are glorified, soul and body. "The sufferings of this present time are not worthy to be compared with the *glory* which shall be *revealed in us*." "There shall be no more death, neither sorrow, nor crying." "They shall not hunger nor thirst any more." "Then shall we know even as we are known, and see as we are seen." "Glorious things are spoken of thee, O city of God." There shall be no sin in heaven; "Nothing that loveth or maketh a lie." "There shall be no night there;" "that is to say," says Mr. Harbaugh, "there no dependent or secondary planet exists." There, consequently, none of the unpleasant extremes involved in day and night are found. There no dark night-sides of nature cover the lovely face of paradisaean realms. No cycles in the heavenly worlds ever cause the joyous life of the saints to ebb back from the waking energies of bliss into dull stupor, under the overshadowings of darkness and gloom. That world needs no repose; for life, in right relations, is rest in its own peaceful flow of bliss. No curse." In all that land wasting disease is unknown. No malice shall be feared; for "the sun shall not smite thee by day, nor the moon by night." Heaven is a prepared *place* for a *prepared people*. "They shall see his face." The heart feels that union is the height of joy. They shall hear his voice, saying, "Come ye blessed, enter thou into the joy of thy Lord." "His servants shall serve him." They shall receive a crown of life, and that crown shall shine

through all eternity, to tell of the triumph he has achieved through the blood of the Lamb. The Christian's heavenly inheritance is an *infinite and an eternal weight of glory*.

JOHN XIV, 2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

JOHN XVII, 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

1 THESS. IV, 17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

REV. III, 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

1 COR. II, 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 JOHN III, 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

2 PETER I, 2. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

JAMES II, 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the

kingdom which he hath promised to them that love him?

LUKE XXII, 29. And I appoint unto you a kingdom, as my Father hath appointed unto me;

30. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

ROM. V, 17. For if by one man's offense death reigneth by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

COL. III, 24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

1 PETER I, 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

REV. XXII, 5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

MATT. XXV, 21. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

JUDE 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

REV. XXI, 4. John to the seven

churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.

REV. XXII, 3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

REV. VII, 15. Therefore are they before the throne of God, and serve

him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

9. HELL A PLACE OF ENDLESS MISERY.

The chief objections that have been urged against the doctrine of the eternal punishment of the finally impenitent, are the following:

1. The disproportion between the actions done in time and endless punishment. While it is not denied that punishment is merited, it is contended that there should be some proportion between the crime and the duration of the penalty. To this objection we deem the following arguments a sufficient answer:

What is the moral proportion between one day and a month, or one day and a year? Does nothing depend on the nature of the crime? Suppose a man commits a petty larceny, would the objector say a month's imprisonment is enough? Another man commits murder, would the objector say that a year's punishment would suffice? But should the latter criminal be punished a month and the other a year? It is urged that the nature of the crime determines that. If this is granted it is apparent that the proportion is one of *turpitude*, and not of *time*. Society, and all civil governments, proceed upon the principle that the time occupied in the perpetration of a criminal act is not to be taken into account in considering the punishment that is to be awarded. This is manifestly correct; for less time is

usually occupied in committing murder than in perpetrating a burglary; and, on the principle of strict proportion, the burglar should undergo a longer punishment than the murderer. But the moral instincts of society overrule its sentimentalities, and demand that the gravity of the crime shall determine the gravity of the punishment.

Take another illustration: suppose that twenty years ago a criminal forged your name to a check for ten thousand dollars. It was the work of a moment. A stroke or two of the pen and the work was done. The criminal never confessed the act, nor ever uttered a penitential word. You had him prosecuted, and he was imprisoned for ten years. He has now been at large ten years. Have you forgiven him? Have you invited him to your family circle? Have you restored him to your confidence? You answer, "No!" What then becomes of the argument of proportion? He was imprisoned ten years for a crime that consumed less than ten minutes in its perpetration. Ten years of punishment for ten minutes of crime! But you say the criminal is impenitent; he has never acknowledged his sin, and never asked for forgiveness. Time has no mitigating influence upon guilt. If a criminal continues impenitent respecting any crime, he is as guilty of that crime on the last day of his life as he was in the very hour of its committal, although he may have survived that hour fifty years. The question between the criminal and society is not one of time, but of penitence.

Look at the question of proportion from another point. Here is a man who has sustained an unspotted reputation for half a century. He has been regarded as a pattern of benevolence, and his credit is unquestioned. But he is proved guilty of crime. The criminal had no

idea that his crime was known, but it is made public. How does society treat that splendid reputation, which was fifty years in building? Does it deduct but one day from the fifty years of reputation, and regard the crime as but a spot on the disk of a brilliant life? Does it not rather raze the very foundations of the structure that was fifty years in building, and forgets half a century of unchallenged life in one day's discovered villainy? All actions are influential. What is done in an hour may affect society through many generations.

Punishment is not regenerative. A felon who has undergone a term of imprisonment may leave the prison as great a criminal as when he entered it. The fact of his imprisonment does not make him an honest man. Hell itself, if intermediate instead of final, would not convert men to Christianity.

2. It has been urged that, as virtue is its own reward, and vice its own punishment, the criminal is sufficiently punished while upon earth, and need not, therefore, have hell superadded. If the argument is valid in relation to hell, it is equally valid in relation to heaven. The logic which closes hell annihilates heaven. If vice is its own punishment, why should the thief be imprisoned, or the murderer executed? Why not leave the criminal simply to his own remorse of conscience? The fact is, by the repetition of crime conscience becomes hardened, and the old criminal suffers less compunction for murder than the young offender does for some petty theft.

3. It is urged that God should issue a universal amnesty; that he should open every prison-door in the universe; that he should say to lost men, "You are forgiven;" and to devils, "You are free." It is contended that this would be magnanimity worthy of a God.

But it must be remembered that amnesty, in itself, would work no moral change. Would the thief and the murderer become virtuous members of society by being simply liberated from jail? Does their moral character depend upon which side of the prison-door they are? Would a devil be any less a devil on one side of a prison-door than on another? It is not the door that makes the devil. Forgiveness requires the consent of two parties. An enemy can not by any so-called act of forgiveness be turned into a friend. A man may excuse an offense against himself, but he has no power to excuse an offense against righteousness. He may rise superior to mere personal considerations, but if he trifle with the demands of morality, which alone can make personal considerations of any consequence, his so-called forgiveness is a sin. Hence it appears that even God himself can not forgive a sinner, apart from certain conditions which the sinner himself must supply.

4. It is suggested that a second probation might meet the case. A second probation is an impossibility. But if possible, where would be the equity? Give men to know that there would be a second probation, and how many of them would care for the first? If they neglected the first they would be necessarily weaker to encounter the discipline of the second. And if a second probation, why not a third and a fourth? If temporary punishment in hell would bring man to God, why send Christ into the world to die for sinners? Hell is nowhere spoken of in the Scriptures as exerting a remedial influence upon criminals. But Christ is "the only name given, under heaven, amongst men, whereby we must be saved."

ISAIAH xxx, 33. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

MATT. xxiii, 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

LUKE xvi, 24. And he cried and said, father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

2 THESS. i, 7. And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power:

12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ.

JOHN iii, 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

PROV. x, 28. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

PROV. xi, 7. When a wicked man

dieth, his expectation shall perish: and the hope of unjust men perisheth.

DAN. xii, 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

MATT. xxv, 46. And these shall go away into everlasting punishment: but the righteous into life eternal.

MARK ix, 43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44. Where their worm dieth not, and the fire is not quenched.

MARK xiv, 21. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

LUKE iii, 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner: but the chaff he will burn with fire unquenchable.

LUKE xvi, 26. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, can not; neither can they pass to us, that would come from thence.

REV. xiv, 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

REV. xx, 10. And the devil that deceived them was cast into the

lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

REV. XXII, 11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

MARK III, 29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

HEB. VI, 8. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

PSALM IX, 17. The wicked shall be turned into hell, and all the nations that forget God.

PSALM XI, 6. Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup.

PROV. I, 24. Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25. But ye have set at naught all my counsel, and would none of my reproof:

26. I also will laugh at your calamity; I will mock when your fear cometh;

27. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29. For that they hated knowledge, and did not choose the fear of the Lord:

30. They would none of my counsel: they despised all my reproof.

31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32. For the turning away of

the simple shall slay them, and the prosperity of fools shall destroy them.

MATT. V, 20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

MATT. VII, 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

MATT. VIII, 11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

MATT. X, 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

MATT. XIII, 40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity,

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

MATT. XIII, 49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

GAL. v, 21. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in

time past, that they which do such things shall not inherit the kingdom of God.

GAL. VI, 8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

BOOK IV.

THE MORAL LAW.

THE MORAL LAW.

NOTE.—The moral law, as a standard rule for our obedience, remains in full rigor and authority, and constitutes a body of precepts which carry a universal and natural equity in them, being so conformable to the light of reason and the dictates of every man's conscience that, as soon as they are declared and understood, they must needs be subscribed to as just and right.

CHAPTER I.

THE FIRST COMMANDMENT.

Exodus xx, 3: *Thou shalt have no other gods before me.*

THIS command, although given in a negative form, enjoins the following positive duties:

1. That *we must have a God*, which, of course, is against atheism.

2. That *we must have the Lord Jehovah for our God*, which is against idolatry.

3. That *we must have the only true God, the Lord Jehovah alone, for our God*, and that is against Polytheism.

4. That *all our services and acts of worship to the true and only God be performed with sincerity and true devotion*. This is implied in the expression, *before me, or in my sight*.

I. IDOLATRY FORBIDDEN.

Ex. xx, 3. Thou shalt have no other gods before me.

Ex. xxxiv, 14. For thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God.

Ex. xxxiii, 13. And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Ex. xxxiii, 24. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

DEUT. iv, 15. Take ye therefore good heed unto yourselves; (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire;)

16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

DEUT. vi, 14. Ye shall not go after other gods, of the gods of the people which are round about you;

15. (For the Lord thy God is a jealous God among you;) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

HOSEA xiii, 4. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me; for there is no savior besides me.

1 COR. viii, 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Ex. xxxii, 20. He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.

2. GOD IS TO BE WORSHIPED.

DEUT. xxvi, 10. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me: and thou shalt set it before the Lord thy God, and worship before the Lord thy God.

2 KINGS xvii, 36. But the Lord, who brought you up out of the land of Egypt with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

LUKE iv, 8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

JOHN iv, 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

1 CHRON. xvi, 29. Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.

PHIL. iii, 3. For we are the

circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

PSALM xcvi, 6. O come, let us worship and bow down: let us kneel before the Lord our maker.

3. THREATENINGS AGAINST IDOLATRY.

Ex. xxii, 20. He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.

LEV. xx, 5. Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

DEUT. viii, 19. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

1 KINGS ix, 6. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them;

7. Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people.

DEUT. xxviii, 15. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

16. Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17. Cursed shall be thy basket and thy store.

18. Cursed shall be the fruit of

thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

29. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

DEUT. vi, 14. Ye shall not go after other gods, of the gods of the people which are round about you.

DEUT. xxvii, 15. Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

4. THE JUDGMENT OF GOD *Inflicted upon the Violators of this Command.*

DEUT. xxxii, 16. They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

DEUT. xxxii, 19. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

20. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

JUDGES ii, 11. And the children of Israel did evil in the sight of the Lord, and served Baalim:

12. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

13. And they forsook the Lord, and served Baal and Ashtaroth.

JUDGES x, 6. And the children of Israel did evil again in the sight of the Lord, and served

Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

7. And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

2 KINGS XXII, 17. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

JER. V, 9. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?

JER. VII, 9. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

JER. VII, 20. Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

EZEK. XX, 32. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you.

ZEPH. I, 3. I will consume man and beast; I will consume the

fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord.

4. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chamarim with the priests;

5. And them that worship the host of heaven upon the house-tops; and them that worship and them that swear by the Lord, and that swear by Malcham.

5. INSTANCES *where God's Judgments have been Visited upon Particular Transgressors of this Command.*

a. Jeroboam.

1 KINGS XII, 28. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29. And he set the one in Beth-el, and the other put he in Dan.

30. And this thing became a sin: for the people went to worship before the one, even unto Dan.

1 KINGS XIII, 33. After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

34. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

b. Solomon.

1 KINGS XI, 1. But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites,

Ammonites, Edomites, Zidonians, and Hittites;

2. Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

5. For Solomon went after Ash-toreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

7. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,

10. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

11. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

c. Baasha.

1 KINGS xvi, 1. Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying,

2. Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3. Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

d. Ahab.

1 KINGS xvi, 30. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

1 KINGS xvi, 33. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

1 KINGS xxi, 20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.

21. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,

22. And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

2 KINGS x, 11. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his

priests, until he left him none remaining.

e. Ahaziah.

2 KINGS I, 2. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

4. Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

2 KINGS I, 16. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17. So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

f. Jehoram.

2 CHRON. XXI, 11. Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12. And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13. But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

14. Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods:

15. And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

2 CHRON. XXI, 19. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

g. Manasseh.

2 KINGS XXI, 3. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshiped all the host of heaven, and served them.

4. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name.

5. And he built altars for all the host of heaven in the two courts of the house of the Lord.

6. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

7. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name forever.

2 CHRON. xxxiii, 1. Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2. But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshiped all the host of heaven, and served them.

4. Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be forever.

5. And he built altars for all the host of heaven in the two courts of the house of the Lord.

6. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

7. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name forever:

8. Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

10. And the Lord spake to

Manasseh, and to his people: but they would not hearken.

11. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

h. Amaziah.

2 CHRON. xxv, 14. Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

15. Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16. And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17. Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the thistle.

19. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that

thou shouldest fall, even thou, and Judah with thee?

20. But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

i. Twenty-four thousand slain.

NUM. xxv, 2. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel.

4. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

5. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

NUM. xxv, 9. And those that died in the plague were twenty and four thousand.

6. IDOLATRY PUNISHED WITH DEATH.

DEUT. xiii, 1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

4. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5. And that prophet, or that

dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

DEUT. xviii, 20. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

DEUT. xiii, 6. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7. Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8. Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterward the hand of all the people.

10. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

DEUT. xiii, 12. If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

13. Certain men, the children of Belial, are gone out from among you, and have withdrawn the

inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14. Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

15. Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap forever; it shall not be built again.

7. IDOLS ARE BUT VANITY.

JUDGES VI, 31. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

1 KINGS XVIII, 21. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

1 KINGS XVIII, 27. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

1 CHRON. XVI, 26. For all the gods of the people are idols: but the Lord made the heavens.

ISAIAH XLI, 23. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we

may be dismayed, and behold it together.

ACTS XIX, 26. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands.

ROM. I, 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

GAL. IV, 8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

8. AGAINST INQUIRING CONCERN- ING FUTURE EVENTS of *false* *gods, and of those professing to* *have familiar spirits.*

ISAIAH XLIII, 23. Thou hast not brought me the small cattle of thy burnt-offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

2 KINGS I, 2. And Ahaziah fell down through a lattice in the upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

4. Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

1 SAM. XXVIII, 7. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants

said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

8. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

1 CHRON. x, 13. So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it.

GEN. xxxv, 2. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments.

JOSHUA xxiv, 14. Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

JOSHUA xxiv, 23. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel.

1 SAM. vii, 3. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ash-taroath from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

JUDGES x, 16. And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel.

2 KINGS xxiii, 4. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of

the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

2 CHRON. xxxiii, 15. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

HOSEA xiv, 3. Asshur shall not save us: we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

9. THIS COMMAND REQUIRES US TO HAVE A GOD, *and is therefore against Atheism.*

PSALM xiv, 1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

PSALM liii, 1. The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

ROM. i, 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

ACTS xiv, 17. Nevertheless he left not himself without witness, in that he did good, and gave us

rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

PSALM XIX, 1. The heavens declare the glory of God; and the firmament sheweth his handiwork.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. There is no speech nor language, where their voice is not heard.

10. THIS COMMAND REQUIRES SUPREME LOVE TO GOD.

MATT. XXII, 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

ROM. XIII, 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

PSALM XLII, 1. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

2. My soul thirsteth for God, for the living God: when shall I come and appear before God?

CHAPTER II.

THE SECOND COMMANDMENT.

EXODUS XX, 4-6: *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*

THIS command prohibits the making of images to be used in religious worship, and the using of images in religious worship. It is not the engraver's skill, nor the printer's art, but the people's idolatry that is condemned—not the ingenuity in making, but the stupidity in worshiping those dumb representatives that is here forbidden. The brazen serpent and the cherubim are proof of this.

This prohibition, therefore, must be interpreted

according to the subject-matter of it, which is *divine worship*. It is not unlawful to represent to the eye any visible thing by an artificial image of it, but when God says, *Thou shalt not make, and thou shalt not worship*, the meaning is, thou shalt not make any thing with an intention of worship, and thou shalt not worship any thing which thou or others have made.

As negative commands enjoin the performance of the opposite positive duties, so this command enjoins whatever appertains to the external and visible worship of God, as the first command, by prohibiting the owning or cleaving to false gods, enjoins the acknowledging, and cleaving to, and spiritually worshipping the true God.

I. THE USE OF IMAGES FORBIDDEN.

Ex. xx, 4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

Ex. xxxiv, 17. Thou shalt make thee no molten gods.

LEV. xix, 4. Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.

DEUT. iv, 16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18. The likeness of any thing

that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

PSALM xcvi, 7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

ISAIAH xlii, 8. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

REV. xiv, 9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone

in the presence of the holy angels, and in the presence of the Lamb.

2. IMAGES ARE NO REPRESENTATION OF GOD.

DEUT. IV, 12. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

13. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

14. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire;

16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

ISAIAH XL, 18. To whom then will ye liken God? or what likeness will ye compare unto him?

ISAIAH XL, 25. To whom then will ye liken me, or shall I be equal? saith the Holy One.

ISAIAH XLVI, 5. To whom will ye liken me, and make me equal,

and compare me, that we may be like?

ACTS XVII, 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

ISAIAH XL, 19. The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved.

ISAIAH XLI, 29. Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

JER. x, 8. But they are altogether brutish and foolish: the stock is a doctrine of vanities.

9. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

10. But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

3. THE JUDGMENTS OF GOD *upon the Violators of this Command.*

EX. XXXII, 35. And the Lord plagued the people, because they made the calf, which Aaron made.

2 KINGS XVII, 16. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped

all the host of heaven, and served Baal.

17. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

2 CHRON. XXVIII, 2. For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5. Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

2 CHRON. XXXIII, 7. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name forever.

2 CHRON. XXXIII, 9. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

2 CHRON. XXXIII, 11. Wherefore the Lord brought upon them the

captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

2 KINGS XXI, 7. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever:

8. Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9. But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

10. And the Lord spake by his servants and prophets, saying,

11. Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

12. Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

PSALM LXXVIII, 58. For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59. When God heard this, he was wroth, and greatly abhorred Israel.

AMOS V, 26. But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27. Therefore will I cause you

to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.

ROM. I, 23. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves.

4. IMAGES USED BY APOSTATES as
*Outward Symbols in worship
Offered to the true God.*

EX. XXXII, 4. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord.

NEH. IX, 18. Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations.

JUDGES XVII, 3. And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I have wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

4. Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5. And the man Micah had a house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

JUDGES XVIII, 30. And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

1 KINGS XII, 26. And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27. If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29. And he set the one in Beth-el, and the other put he in Dan.

30. And this thing became a sin: for the people went to worship before the one, even unto Dan.

31. And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el, the priests of the high places which he had made.

33. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart;

and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

5. IMAGES NOT TO BE WORSHIPED, *though enjoined by human authority.*

DAN. III, 18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

1 KINGS XIX, 18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

ROM. II, 4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

REV. XV, 2. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

REV. XX, 4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

6. THREATENINGS AGAINST IDOLATERS.

ISAIAH II, 8. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

ISAIAH XXVII, 11. When the

boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favor.

ISAIAH II, 20. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.

ISAIAH XIX, 3. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

ZEPH. I, 3. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord.

EZEK. XIV, 4. Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols;

5. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and

cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself.

ZEPH. I, 4. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

5. Your fathers, where are they? and the prophets, do they live forever?

ZECH. XIII, 2. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

I COR. VI, 9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

EPH. V, 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

REV. XXI, 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

REV. XXII, 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

ACTS XV, 20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

I COR. V, 11. But now I have written unto you not to keep

company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

2 COR. VI, 16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

1 JOHN V, 21. Little children, keep yourselves from idols. Amen.

HOSEA IV, 17. Ephraim is joined to idols: let him alone.

EZEK. XXXVI, 18. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it.

7. *The following crimes partake of the nature of Idolatry, and are consequently FORBIDDEN BY THIS COMMAND,*

(1.) *Magic.*

EX. VII, 11. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

GEN. XLI, 8. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

EX. VII, 19. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become

blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

20. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

21. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

DAN. I, 20. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

DAN. IV, 7. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

DAN. IV, 9. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

EX. VIII, 16. And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

EX. IX, 8. And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

11. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

[NOTE.—See all the plagues upon the Egyptians in the seventh, eighth, and ninth chapters of Exodus.]

DAN. II, 2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4. Then spake the Chaldeans to the king in Syriac, O king, live forever: tell thy servants the dream, and we will show the interpretation.

5. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not

make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill:

6. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor; therefore shew me the dream, and the interpretation thereof.

7. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed; therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

(2.) *Sorcery.*

MAL. III, 5. And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right,

and fear not me, saith the Lord of hosts.

REV. XXI, 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

REV. XXII, 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

ISAIAH XLVII, 9. But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

REV. IX, 20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk;

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

ACTS XIII, 6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the Word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all

righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

(3.) *Enchantments.*

LEV. XIX, 26. Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

NUM. XXIII, 23. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

(4.) *Soothsaying.*

ISAIAH II, 6. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

MICH. V, 12. And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers.

JOHN XIII, 22. Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

DAN. V, 7. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8. Then came in all the king's wise men: but they could not read the writing, nor make known

to the king the interpretation thereof.

ACTS XVI, 16. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

(5.) *Observance of times.*

LEV. XIX, 26. Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

DEUT. XVIII, 10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

DEUT. XVIII, 14. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.

GAL. IV, 10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labor in vain.

2 KINGS XXI, 6. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

(6.) *Witchcraft.*

EX. XXII, 18. Thou shalt not suffer a witch to live.

DEUT. XVIII, 10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

ISAIAH XLVII, 9. But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.

11. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

12. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

14. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

GAL. V, 19. Now the works of the flesh are manifest, which are

these, Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

MICH. V, 12. And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers.

NAHUM III, 4. Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5. Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

LEV. XIX, 31. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

LEV. XX, 6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

ISAIAH VIII, 19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?

DEUT. XVIII, 10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that

useth divination, or an observer of times, or an enchanter, or a witch,

11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

LEV. XVII, 7. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations.

(7.) *Divination.*

NUM. XXII, 7. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

EZEK. XXI, 21. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

DEUT. XVIII, 14. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.

JER. XIV, 14. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart.

JER. XXVII, 9. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10. For they prophesy a lie unto you, to remove you far from your land; and that I should

drive you out, and ye should perish.

JER. XXIX, 8. For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.

ISAIAH XLIV, 25. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish.

(8.) *Consulting familiar spirits.*

LEV. XIX, 31. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

LEV. XX, 6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

LEV. XX, 27. A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.

ISAIAH VIII, 19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?

ISAIAH XIX, 3. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

ISAIAH XXIX, 4. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that

bath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

8. IDOLATRY IS DEBASING.

2 KINGS xvi, 3. But he walked in the way of the kings of Israel, yea, and made his sons to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

EZRA vi, 21. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat.

ROM. i, 21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves.

ROM. i, 29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity; whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

EPH. iv, 17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

CHAPTER III.

THE THIRD COMMANDMENT.

EXODUS xx, 7: *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*

THE term *name* is sometimes taken for the nature and being of the Deity itself. Psalm xx, 1: "The name of the God of Jacob defend thee." That is, God himself defend thee. Psalm cxxxv, 3: "Sing praises unto his name." Psalm cxv, 1: "Not unto us, O Lord, not unto us, but unto thy name give glory." Luke xxiv, 47:

“And that repentance and remission of sins should be preached in his name among all nations.” That is, repentance should be preached through him. Rev. iii, 4: “Thou hast a few names in Sardis.” That is, a few persons.

The name of God is taken for that whereby God is called, *and by which his nature and perfections are made known to men*. These names are either his *titles* or his *attributes*. His *titles* are his name. Some of these are absolute, as JAH, JEHOVAH, GOD, I AM. Others are relative, and have respect to us, such as CREATOR, LORD, KING, FATHER, REDEEMER. His *attributes* are his name. Some of these are incommunicable, as *Eternity, Immutability*, etc. Others are communicable, as *Goodness, Mercy, Truth*, etc.

The Hebrews generally gave to God the name JEHOVAH, which signifies *the existing one*. With them it was the *ineffable name*, and not to be pronounced; and hence, in its stead, they generally used ADONI—LORD.

The name JEHOVAH is applied to Christ both in the Old and New Testament Scriptures.

God is taken, 1. *Properly*, for the whole Trinity; 2. *Personally*, for the Father, the Son, and the Holy Ghost.

I. PROFANE SWEARING FORBIDDEN.

JER. XXIII, 10. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

HOSEA IV, 2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

LEV. XXIV, 10. And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11. And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

12. And they put him in ward, that the mind of the Lord might be shewed them.

13. And the Lord spake unto Moses, saying,

14. Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

15. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

ZECH. v, 3. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

MATT. v, 34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

JAMES v, 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

DEUT. v, 11. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

LEV. xviii, 21. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.

LEV. xix, 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

LEV. xxi, 6. They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy.

MATT. xxiii, 21. And whoso shall swear by the temple, swear-eth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

2. FALSE SWEARING FORBIDDEN.

LEV. xix, 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

JER. vii, 9. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

JER. xxiii, 10. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

HOSEA iv, 2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the

fishes of the sea also shall be taken away.

ZECH. v, 3. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

4. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

ZECH. VIII, 17. And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord.

MAL. III, 5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

ISAIAH XLVIII, 1. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

JER. v, 2. And though they say, The Lord liveth; surely they swear falsely.

3. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4. Therefore I said, Surely these are poor; they are foolish; for they

know not the way of the Lord, nor the judgment of their God.

5. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

6. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.

7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8. They were as fed horses in the morning: every one neighed after his neighbor's wife.

9. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?

HOSEA x, 1. Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2. Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

3. For now they shall say, We have no king, because we feared not the Lord; what then should a king do to us?

4. They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

LEV. v, 1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath

seen or known of it; if he do not utter it, then he shall bear his iniquity.

2. Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3. Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6. And he shall bring his trespass-offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

LEV. VI, 2. If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor;

3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4. Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

6. And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

3. SWEARING BY CREATURES FORBIDDEN.

MATT. V, 34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

MATT. XXIII, 16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Instance of this crime.

GEN. XLII, 15. Hereby ye shall be proved: By the life of Pharaoh

ye shall not go forth hence, except your youngest brother come hither.

16. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

4. INSTANCES OF SWEARING TO COMMIT SIN, *or to encourage it.*

1 SAM. XXVIII, 10. And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

PSALM CII, 8. Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

ACTS XXIII, 21. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

Instances of rash swearing.

MARK VI, 23. And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

JUDGES XXI, 1. Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2. And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3. And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4. And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5. And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the Lord? For they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

6. And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7. How shall we do for wives for them that remain, seeing we have sworn by the Lord, that we will not give them of our daughters to wives?

8. And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the Lord? And, behold, there came none to the camp from Jabesh-gilead to the assembly.

9. For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there.

10. And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11. And this is the thing ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

12. And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13. And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14. And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15. And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

16. Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17. And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18. Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

1 SAM. XIV, 24. And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

1 SAM. XIV, 28. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.

1 SAM. XIV, 39. For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

1 SAM. XIV, 45. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

1 SAM. XXV, 22. So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.

2 SAM. XIX, 7. Now therefore, arise, go forth, and speak com-

fortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

5. CIVIL OATHS LAWFUL.

[NOTE.—To make an oath lawful, it must have the qualifications mentioned by Jeremiah iv, 2: "Thou shalt swear, The Lord liveth, *in truth, in judgment, and in righteousness.*"

We must be certain that the thing is as we attest it.

He who is called upon to swear should look well that his words agree with his mind, and that the thing agrees with his words.

The matter of an oath ought to be possible.

The matter of an oath ought also to be *lawful and honest.*]

JER. IV, 2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

HEB. VI, 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

2 CHRON. VI, 22. If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23. Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

DEUT. XXIX, 10. Ye stand this day all of you before the Lord your God: your captains of your tribes, your elders, and your officers, with all the men of Israel,

11. Your little ones, your wives, and thy stranger that is in thy

camp, from the hewer of thy wood unto the drawer of thy water:

12. That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

13. That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14. Neither with you only do I make this covenant and this oath;

15. But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.

2 CHRON. xv, 12. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul;

13. That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.

14. And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

EZRA x, 5. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

NEH. x, 29. They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes.

DEUT. vi, 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

JER. xii, 16. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

6. ARTICLES OF PEACE AND PRIVATE CONTRACTS RATIFIED BY AN OATH.

GEN. xxi, 23. Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24. And Abraham said, I will swear.

GEN. xxi, 31. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

JOSH. ii, 12. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token.

JOSH. vi, 22. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

JOSH. ix, 15. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

JOSH. ix, 19. But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

1 SAM. xix, 6. And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain.

1 SAM. xx, 42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed: and Jonathan went into the city.

2 SAM. xxi, 7. But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul.

JUDGES xv, 12. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

1 SAM. xxx, 15. And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

2 SAM. xix, 23. Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him.

2 KINGS xxv, 24. And Gedaliah swore to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

JER. xxxviii, 16. So Zedekiah the king swore secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

GEN. xxiv, 2. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3. And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that

thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.

GEN. xxiv, 9. And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

GEN. xxiv, 37. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell.

GEN. xxiv, 41. Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

GEN. xxv, 33. And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

GEN. xlvii, 29. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31. And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

GEN. l, 25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

1 KINGS i, 13. Go and get thee in unto king David, and say unto him, Didst not thou, my Lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14. Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15. And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17. And she said unto him, My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

19. And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22. And, lo, while she yet talked with the king, Nathan the prophet also came in.

23. And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25. For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

26. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

28. Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29. And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress.

2 KINGS xi, 4. And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

NEH. v, 12. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

Examples of oath-takings.

1 KINGS ii, 42. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

1 KINGS xviii, 10. As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

In case of property the oath of a single person will suffice where no other evidence can be had.

EX. XXII, 10. If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and if it die, or be hurt, or driven away, no man seeing it:

11. Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good.

One witness not sufficient in criminal cases.

NUM. XXXV, 30. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

DEUT. XVII, 6. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

HEB. x, 28. He that despised Moses' law died without mercy under two or three witnesses.

1 TIM. v, 19. Against an elder receive not an accusation, but before two or three witnesses.

DEUT. XIX, 15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

MATT. XVIII, 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

CHAPTER IV.

THE FOURTH COMMANDMENT.

EXODUS XX, 8-11: *Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*

THIS is the last commandment of the first table of the law. As we have seen in the preceding pages, the first commandment relates chiefly to the *inward veneration, love, and esteem which we are to cherish toward God*. The second relates to the external expressions of this veneration and love in appropriate outward actions, as the prostration of the body, etc. And the

third requires us to glorify his name in our speech by *never using his name except with due reverence and solemnity*. So this fourth commandment prescribes the time which God has been pleased to set apart for the more especial performance of acts of religious devotion and piety.

“REMEMBER THE SABBATH DAY, TO KEEP IT HOLY.” God enforces this command with great particularity, and gives us three to press its observance upon us. The first is taken from his own example: “*The Lord rested the seventh day;*” rest ye also. The second is taken from the liberal portion of time allotted for secular uses: “*Six days shalt thou labor, and do all thy work.*” Is it not reasonable that a seventh portion should be given sacredly to the Lord when he has so freely and so liberally given us the rest? The third is the fact that God has especially dedicated it to his own immediate service and worship. “*The Lord blessed the Sabbath day, and hallowed it.*”

Sabbath implies *rest* and cessation from labor—a temporal Sabbath. It signifies, also, a spiritual rest—a rest from the toil and drudgery of sin, the grievous exactions of Satan, and the burden of a guilty conscience. It is also used to signify the eternal rest of the blessed in heaven. “*There remaineth a rest [or the celebration of a Sabbath] unto the people of God.*”

I. THE SABBATH MUST BE KEPT
AS A DAY OF REST FROM
SECULAR WORK.

Ex. xx, 9. Six days shalt thou labor, and do all thy work:

10. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy

cattle, nor thy stranger that is within thy gates:

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Ex. xxiii, 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest,

and the son of thy handmaid and the stranger may be refreshed.

JER. xvii, 21. Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem;

22. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers.

Ex. xvi, 23. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field.

26. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

27. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

29. See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30. So the people rested on the seventh day.

Ex. xxxi, 13. Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I

am the Lord that doth sanctify you.

14. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death.

16. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

17. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

LUKE xxiii, 56. And they returned, and prepared spices and ointments; and rested the seventh day according to the commandment.

LEV. xxiii, 3. Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.

LEV. xxvi, 2. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.

DEUT. v, 12. Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.

13. Six days thou shalt labor, and do all thy work:

14. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thine cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15. And remember that thou

wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.

MATT. XXIV, 20. But pray ye that your flight be not in the Winter, neither on the Sabbath day.

ISAIAH LVIII, 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

JER. XVII, 24. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein;

25. Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever.

JER. XVII, 27. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

ISAIAH LVI, 2. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

ISAIAH LVI, 4. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant;

5. Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off.

6. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant;

7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.

NEH. x, 31. And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

NEH. XIII, 15. In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals.

16. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?

18. Did not your fathers thus, and did not our God bring all this

evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

19. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.

20. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath.

2. THE SABBATH A DAY FOR RELIGIOUS WORSHIP.

EZEK. XLVI, 3. Likewise the people of the land shall worship at the door of this gate before the Lord in the Sabbaths and in the new moons.

LEV. XIX, 30. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.

MARK VI, 2. And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

LUKE IV, 16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

LUKE IV, 31. And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

LUKE XIII, 10. And he was teaching in one of the synagogues on the Sabbath.

ACTS XIII, 14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.

15. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

ACTS XIII, 27. For they that dwell at Jerusalem, and their rulers, because they know him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.

ACTS XIII, 42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

ACTS XIII, 44. And the next Sabbath day came almost the whole city together to hear the Word of God.

ACTS XV, 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.

ACTS XVII, 2. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

3. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

ACTS XVIII, 4. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

NUMB. XXVIII, 9. And on the Sabbath day two lambs of the first year, without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

10. This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering.

3. WORKS OF MERCY AND HUMANITY MAY BE DONE ON THE SABBATH DAY.

MATT. XII, 1. At that time Jesus went on the Sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

3. But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him;

4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5. Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

6. But I say unto you, That in this place is one greater than the temple.

7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is Lord even of the Sabbath day.

9. And when he was departed thence, he went into their synagogue:

10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore

it is lawful to do well on the Sabbath days.

13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

MARK II, 23. And it came to pass, that he went through the corn fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him?

26. How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27. And he said unto them, The Sabbath was made for man, and not man for the Sabbath.

28. Therefore the Son of man is Lord also of the Sabbath.

MARK III, 1. And he entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him.

3. And he saith unto the man which had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

LUKE VI, 1. And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

3. And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him;

4. How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5. And he said unto them, That the Son of man is Lord also of the Sabbath.

6. And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him.

8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

10. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

LUKE XIII, 10. And he was teaching in one of the synagogues on the Sabbath.

11. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was

bowed together, and could in no wise lift up herself.

12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid his hands on her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.

15. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

JOHN V, 8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

JOHN IX, 13. They brought to the Pharisees him that aforetime was blind.

14. And it was the Sabbath day when Jesus made the clay, and opened his eyes.

4. THE FIRST DAY OF THE WEEK IS THE CHRISTIAN SABBATH.

LUKE XXIV, 1. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

2. And they found the stone rolled away from the sepulcher.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.

JOHN xx, 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

ACTS xx, 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

REV. i, 9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thy-

tira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

1 COR. xvi, 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

MARK xvi, 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

MATT. xxviii, 1. In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.

2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow;

4. And for fear of him the keepers did shake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

CHAPTER V.

THE FIFTH COMMANDMENT.

EXODUS xx, 12: *Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*

THIS is the first command in the second table of the law. As the first table enjoined those duties which we owe directly to God, so the second table enjoins those duties which we owe to our fellow-men. As our parents are related to us next under God, the duties which we owe to them are appropriately placed first.

I. *This Command Requires* REVERENCE AND OBEDIENCE ON THE PART OF CHILDREN.

EX. xxi, 17. And he that curseth his father, or his mother, shall surely be put to death.

PROV. xx, 20. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

PROV. xxx, 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

COL. iii, 20. Children, obey your parents in all things: for this is well pleasing unto the Lord.

GEN. xlviii, 9. And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy face:

and, lo, God hath shewed me also thy seed.

12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

LEV. xix, 3. Ye shall fear every man his mother, and his father, and keep my Sabbaths; I am the Lord your God.

PROV. i, 8. My son, hear the instruction of thy father, and forsake not the law of thy mother:

9. For they shall be an ornament of grace unto thy head, and chains about thy neck.

PROV. vi, 20. My son, keep thy father's commandment, and forsake not the law of thy mother:

21. Bind them continually upon thine heart, and tie them about thy neck.

22. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

PROV. xiii, 1. A wise son heareth his father's instruction: but a scorner heareth not rebuke.

PROV. xxiii, 22. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

MATT. xv, 4. For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6. And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

EPH. vi, 1. Children, obey your parents in the Lord: for this is right.

2. Honor thy father and mother; which is the first commandment with promise;

3. That it may be well with thee, and thou mayest live long on the earth.

LUKE II, 51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favor with God and man.

2. *It Requires REVERENCE TO THE AGED, WHETHER THEY ARE OUR PARENTS OR NOT.*

LEV. xix, 32. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.

1 TIM. v, 1. Rebuke not an elder, but entreat him as a father; and the younger men as brethren;

2. The elder women as mothers; the younger as sisters, with all purity.

3. Honor widows that are widows indeed.

4. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

1 PETER v, 5. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be

subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

EX. xxii, 28. Thou shalt not revile the gods, nor curse the ruler of thy people.

ACTS xxiii, 4. And they that stood by said, Revilest thou God's high priest?

5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

2 PETER II, 10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

JUDE, 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

3. *GOD'S JUDGMENTS AGAINST DISOBEDIENT CHILDREN.*

EX. xxi, 15. And he that smiteth his father, or his mother, shall be surely put to death.

EX. xxi, 17. And he that curseth his father, or his mother, shall surely be put to death.

DEUT. xxi, 18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

19. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

DEUT. XXVII, 16. Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen.

PROV. XX, 20. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

PROV. XXX, 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

GEN. XVIII, 19. For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

DEUT. IV, 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10. Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

PROV. IV, 3. For I was my father's son, tender and only beloved in the sight of my mother.

4. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

2 TIM. III, 14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

4. *It Requires REVERENCE AND SUBMISSION TO MAGISTRATES AND CIVIL RULERS.*

1 PET. II, 17. Honor all men. Love the brotherhood. Fear God. Honor the king.

2 PET. II, 10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

MATT. XXII, 21. They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

ROM. XIII, 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6. For, for this cause pay ye

tribute also: for they are God's ministers, attending continually upon this very thing.

7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

1 PET. II, 13. Submit yourselves to every ordinance of man for

the Lord's sake: whether it be to the king, as supreme;

14. On unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

CHAPTER VI.

THE SIXTH COMMANDMENT.

EXODUS XX, 13: *Thou shalt not kill.*

THIS command not only prohibits murder, but also prohibits all those passions and tempers which would lead to murder; such as, hatred, anger, etc. It does not prohibit the killing of animals for food; since God has granted man the use of animal food. It does not prohibit the killing of a fellow-being if necessary to self-defense. The law only requires us to love our neighbor as ourself; but to suffer ourselves to be killed rather than to take the life of an enemy, by whom we are assaulted, would be to love him better than ourselves. It does not prohibit the taking of life by civil authority; for the civil officer is "*a minister of God; an avenger to execute wrath upon him that doeth evil.*"

1. MURDER IS PROHIBITED.

EX. XX, 13. Thou shalt not kill.

MATT. XIX, 18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

2 TIM. I, 9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient; for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers.

GEN. IX, 6. Whoso sheddeth man's blood, by man shall his

blood be shed: for in the image of God made he man.

EX. XXI, 12. He that smiteth a man, so that he die, shall be surely put to death.

NUM. XXXV, 16. And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

17. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18. Or if he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

NUM. XXXV, 21. Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

NUM. XXXV, 30. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

EX. XXI, 13. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

14. But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die.

NUM. XXXV, 33. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land can not be cleansed of the blood that is shed therein, but by the blood of him that shed it.

DEUT. XIX, 11. But if any man hate his neighbor, and lie in wait

for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities;

12. Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

2. THREATENINGS AGAINST MURDERERS.

PSALM V, 6. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

PSALM LV, 23. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

PROV. VI, 17. A proud look, a lying tongue, and hands that shed innocent blood.

PROV. XXVIII, 17. A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

JER. II, 34. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

JER. XIX, 3. And say, hear ye the Word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents.

EZEK. XXXV, 6. Therefore, as I

live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee.

JOHN VIII, 44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

1 JOHN III, 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

3. CASES WHEREIN KILLING A MAN IS NOT TO BE PUNISHED WITH DEATH.

EX. XXII, 2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

3. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft.

DEUT. XIX, 4. And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbor ignorantly, whom he hated not in time past;

5. As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die; he shall flee unto one of those cities, and live:

6. Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

NUM. XXXV, 15. These six cities shall be a refuge, both for the

children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

NUM. XXXV, 22. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23. Or with any stone, where-with a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm:

24. Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whether he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

4. HUMAN LIFE AUTHORIZED TO BE TAKEN BY THE CIVIL GOVERNMENT.

DEUT. XVII, 12. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

JOSHUA I, 18. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

EZRA VII, 26. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

ROM. XIII, 1. Let every soul be subject unto the higher powers. For there is no power but of God;

the powers that be are ordained of God.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have the praise of the same:

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

1 PETER II, 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

5. HATRED FORBIDDEN.

1 JOHN II, 9. He that saith he is in the light, and hateth his brother, is in darkness even until now.

1 JOHN II, 11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

1 JOHN III, 13. Marvel not, my brethren, if the world hate you.

14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15. Whosoever hateth his brother is a murderer: and ye know that

no murderer hath eternal life abiding in him.

1 JOHN IV, 20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

6. MALICE FORBIDDEN.

EPH. IV, 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

COL. III, 8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

1 PETER II, 1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings.

TITUS III, 3. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

3 JOHN, 9. I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

JAMES III, 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15. This wisdom descendeth not from above, but is earthly, sensual, devilish.

16. For where envying and strife is, there is confusion and every evil work.

7. ANGER FORBIDDEN.

ECCL. VII, 9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

PROV. XIV, 17. He that is soon

angry dealeth foolishly: and a man of wicked devices is hated.

PROV. xvi, 32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

PROV. xxix, 22. An angry man stirreth up strife, and a furious man aboundeth in transgressions.

MATT. v, 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

EPH. iv, 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

8. WRATH FORBIDDEN.

PROV. xxiv, 29. Say not, I will do so to him as he hath done to me: I will render to the man according to his works.

PROV. xiv, 29. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

PROV. xix, 19. A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

PROV. xii, 16. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

PROV. xxi, 24. Proud and haughty scorner is his name, who dealeth in proud wrath.

PROV. xxii, 3. A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

ROM. xii, 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is

written, Vengeance is mine; I will repay, saith the Lord.

EPH. iv, 26. Be ye angry, and sin not: let not the sun go down upon your wrath.

EPH. iv, 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

JAMES i, 19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

9. CONTENTION FORBIDDEN.

PROV. xiii, 10. Only by pride cometh contention: but with the well advised is wisdom.

PROV. xvii, 14. The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.

PROV. xviii, 6. A fool's lips enter into contention, and his mouth calleth for strokes.

PROV. xii, 10. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

PROV. xxvi, 21. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

PROV. xxix, 9. If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

ROM. ii, 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath.

TITUS iii, 9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

CHAPTER VII.

THE SEVENTH COMMANDMENT.

EXODUS xx, 14: *Thou shalt not commit adultery.*

I. THE STATEMENT OF THE LAW.

Ex. xx, 14. Thou shalt not commit adultery.

MARK x, 19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

JAMES II, 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

DEUT. xxiii, 17. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

LEV. xix, 29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

2. THREATENINGS AGAINST FORNICATION, ADULTERY, ETC.

Ex. xxii, 16. And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

LEV. xviii, 20. Moreover thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.

LEV. xx, 10. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's

wife, the adulterer and the adulteress shall surely be put to death.

LEV. xxi, 7. They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

DEUT. xxii, 22. If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23. If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her;

24. Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you.

25. But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die:

26. But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbor, and slayeth him, even so is this matter:

27. For he found her in the field, and the betrothed damsel cried, and there was none to save her.

28. If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29. Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

DEUT. XXIII, 17. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God.

PROV. V, 3. For the lips of a strange woman drop as a honeycomb, and her mouth is smother than oil:

4. But her end is bitter as wormwood, sharp as a two-edged sword.

5. Her feet go down to death; her steps take hold on hell.

PROV. VI, 24. To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

27. Can a man take fire in his bosom, and his clothes not be burned?

28. Can one go upon hot coals, and his feet not be burned?

29. So he that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent.

PROV. VI, 32. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

33. A wound and dishonor shall he get; and his reproach shall not be wiped away.

34. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

35. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

PROV. VII, 6. For at the window of my house I looked through my casement,

7. And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8. Passing through the street near her corner; and he went the way to her house,

9. In the twilight, in the evening, in the black and dark night:

10. And, behold, there met him a woman with the attire of a harlot, and subtil of heart.

11. (She is loud and stubborn; her feet abide not in her house:

12. Now she is without, now in the streets, and lieth in wait at every corner.)

13. So she caught him, and kissed him, and with an impudent face said unto him,

14. I have peace-offerings with me; this day have I paid my vows.

15. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17. I have perfumed my bed with myrrh, aloes, and cinnamon.

18. Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19. For the Goodman is not at home, he is gone a long journey:

20. He hath taken a bag of money with him, and will come home at the day appointed.

21. With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22. He goeth after her straightway, as an ox goeth to the

slaughter, or as a fool to the correction of the stocks;

23. Till a dart strike through his liver: as a bird hasteth to the snare, and knoweth not that it is for his life.

PROV. ix, 13. A foolish woman is clamorous: she is simple, and knoweth nothing.

14. For she sitteth at the door of her house, on a seat in the high places of the city,

15. To call passengers who go right on their ways:

16. Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

17. Stolen waters are sweet, and bread eaten in secret is pleasant.

18. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

PROV. xxii, 14. The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.

PROV. xxiii, 27. For a whore is a deep ditch; and a strange woman is a narrow pit.

28. She also lieth in wait as for a prey, and increaseth the transgressors among men.

PROV. xxxi, 3. Give not thy strength unto women, nor thy ways to that which destroyeth kings.

ECCL. vii, 26. And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

HOSEA iv, 2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

MAL. iii, 5. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

ROM. i, 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity.

1 COR. iv, 16. Wherefore I beseech you be ye followers of me.

17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every Church.

1 COR. v, 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

1 COR. v, 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

1 COR. vi, 9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1 COR. x, 8. Neither let us

commit fornication, as some of them committed, and fell in one day three and twenty thousand.

NUM. xxv, 1. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel.

4. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

5. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

7. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8. And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was staid from the children of Israel.

9. And those that died in the plague were twenty and four thousand.

2 COR. xii, 20. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, back-

bitings, whisperings, swellings, tumults:

21. And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

GAL. v, 19. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

ЕРН. v, 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

1 COR. vi, 15. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid.

COL. iii, 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6. For which things' sake the wrath of God cometh on the children of disobedience.

HEB. xiii, 4. Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

JUDE, 7. Even as Sodom and Gomorrah, and the cities about

them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

2 PET. II, 14. Having eyes full of adultery, and that can not cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children.

1 TIM. I, 10. For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

REV. XXI, 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

3. IMPURE THOUGHTS CONDEMNED.

MATT. V, 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

MATT. XV, 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

4. POLYGAMY FORBIDDEN.

MAL. II, 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16. For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

1 COR. VII, 2. Nevertheless, to avoid fornication, let every man

have his own wife, and let every woman have her own husband.

LEV. XVIII, 18. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime.

DEUT. XVII, 15. Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

17. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

1 KINGS XI, 1. But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites.

1 KINGS XI, 3. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

MATT. XIX, 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

MARK X, 6. But from the beginning of the creation God made them male and female.

7. For this cause shall a man

leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house his disciples asked him again of the same matter.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

1 TIM. III, 2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach.

1 TIM. III, 12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

5. AGAINST DIVORCE.

1 COR. VII, 10. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

ROM. VII, 2. For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

MATT. XIX, 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8. He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

1 TIM. III, 2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach.

MAL. II, 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16. For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

MARK X, 1. And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3. And he answered and said unto them, What did Moses command you?

4. And they said, Moses suffered

to write a bill of divorcement, and to put her away.

5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6. But from the beginning of the creation God made them male and female.

7. For this cause shall a man leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house his disciples asked him again of the same matter.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

MATT. XIX, 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

LUKE XVI, 18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

CHAPTER VIII.

THE EIGHTH COMMANDMENT.

EXODUS XX, 15: *Thou shalt not steal.*

I. THEFT FORBIDDEN.

Ex. xx, 15. Thou shalt not steal.

LEV. XIX, 11. Ye shall not steal, neither deal falsely, neither lie one to another.

DEUT. V, 19. Neither shalt thou steal.

ROM. XIII, 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

EPH. IV, 28. Let him that stole steal no more: but rather let him labor, working with his hands

the thing which is good, that he may have to give to him that needeth.

1 PETER IV, 15. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

2. THREATENINGS AGAINST THEFT.

ZECH. V, 4. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

1 COR. VI, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

HOSEA IV, 2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

Ex. xxi, 16. And he that steal-eth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

Ex. xxii, 1. If a man steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

JOSHUA VII, 11. Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

PROV. XXIX, 24. Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

3. THREATENINGS AGAINST ROBBERY.

ISAIAH LXI, 8. For I the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

LEV. XIX, 13. Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

PROV. XXI, 7. The robbery of the wicked shall destroy them;

because they refuse to do judgment.

EZEK. XXII, 29. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

AMOS III, 10. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

11. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the Lord.

NAHUM III, 1. Woe to the bloody city! it is all full of lies and robbery; the prey departeth not.

4. FRAUD AND CHEATING FORBIDDEN.

LEV. XIX, 11. Ye shall not steal, neither deal falsely, neither lie one to another.

PROV. XX, 14. It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

LEV. XIX, 35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

LEV. XXV, 14. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another.

DEUT. XXV, 13. Thou shalt not have in thy bag divers weights, a great and a small:

14. Thou shalt not have in thine house divers measures, a great and a small:

15. But thou shalt have a perfect

and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

PROV. XI, 1. A false balance is abomination to the Lord: but a just weight is his delight.

I THESS. IV, 6. That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such as we also have forewarned you and testified.

PROV. XVI, 11. A just weight and balance are the Lord's: all the weights of the bag are his work.

HOSEA XII, 7. He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

8. And Ephraim said, Yet I am become rich, I have found me out substance: in all my labors they shall find none iniquity in me that were sin.

5. PRECEPTS CONCERNING LANDED PROPERTY.

DEUT. XIX, 14. Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

DEUT. XXVII, 17. Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

EX. XXII, 5. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings;

and the people sat down to eat and to drink, and rose up to play.

JOB XXIV, 2. Some remove the landmarks; they violently take away flocks, and feed thereof.

3. They drive away the ass of the fatherless, they take the widow's ox for a pledge.

PROV. XXII, 28. Remove not the ancient landmark, which thy fathers have set.

PROV. XXIII, 10. Remove not the old landmark; and enter not into the fields of the fatherless:

11. For their Redeemer is mighty; he shall plead their cause with thee.

6. PRECEPTS Concerning Things Found, Loaned, or Intrusted to Others.

LEV. VI, 1. And the Lord spake unto Moses, saying,

2. If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor;

3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4. Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

6. And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

LEV. XXIV, 18. And he that

killeth a beast shall make it good; beast for beast.

Ex. xxii, 9. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor.

10. If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

11. Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good.

12. And if it be stolen from him, he shall make restitution unto the owner thereof.

13. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

14. And if a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

15. But if the owner thereof be with it, he shall not make it good: if it be a hired thing, it came for his hire.

7. RESTITUTION TO BE MADE TO THE INJURED.

Lev. vi, 5. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

1 SAM. xii, 3. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind

mine eyes therewith? and I will restore it you.

LUKE xix, 8. I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

PSALM xxxvii, 21. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

GEN. xliii, 12. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

GEN. xlii, 8. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

8. THREATENINGS AGAINST OPPRESSORS.

JER. xvii, 11. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

PROV. xx, 21. An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

PROV. xii, 16. A fool's wrath is presently known: but a prudent man covereth shame.

PROV. xxii, 22. Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

23. For the Lord will plead their cause, and spoil the soul of those that spoiled them.

PROV. xxviii, 3. A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

PROV. xxviii, 8. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

PROV. xxviii, 22. He that hasteth to be rich hath an evil eye,

and considereth not that poverty shall come upon him.

ISAIAH v, 8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

MICAH II, 1. Woe to them that devise iniquity, and work evil

upon their beds! when the morning is light, they practice it, because it is in the power of their hand.

2. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

CHAPTER IX.

THE NINTH COMMANDMENT.

EXODUS XX, 16: *Thou shalt not bear false witness against thy neighbor.*

As the eighth commandment provides for the security of every man's property, this provides for the defense of his good name; which "is rather to be chosen than great riches," and ought, therefore, to be guarded with the utmost care. A good name renders a man more serviceable to the cause of God, and the interests of his fellow men.

I. FALSE SWEARING IS CONDEMNED.

LEV. v, 1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

Ex. xx, 16. Thou shalt not bear false witness against thy neighbor.

DEUT. XIX, 15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16. If a false witness rise up against any man to testify against him that which is wrong;

17. Then both the men, between

whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days;

18. And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19. Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

PROV. VI, 16. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17. I have perfumed my bed with myrrh, aloes, and cinnamon.

18. Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19. For the goodman is not at home, he is gone a long journey.

PROV. XIV, 5. A faithful witness will not lie: but a false witness will utter lies.

PROV. XIV, 25. A true witness delivereth souls: but a deceitful witness speaketh lies.

PROV. XIX, 5. A false witness shall not be unpunished; and he that speaketh lies shall not escape.

PROV. XXI, 28. A false witness shall perish: but the man that heareth speaketh constantly.

PROV. XXIV, 28. Be not a witness against thy neighbor without cause: and deceive not with thy lips.

PROV. XXV, 18. A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow.

2. LYING IS FORBIDDEN.

LEV. XIX, 11. Ye shall not steal, neither deal falsely, neither lie one to another.

ZECH. VIII, 16. These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates:

17. And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these things are that I hate, saith the Lord.

PSALM XXXIV, 13. Keep thy tongue from evil, and thy lips from speaking guile.

1 PET. III, 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

PROV. IV, 24. Put away from thee a froward mouth, and perverse lips put far from thee.

EPH. IV, 15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

EPH. IV, 25. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

COL. III, 9. Lie not one to another, seeing that ye have put off the old man with his deeds.

PSALM XV, 2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

4. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

ISAIAH XXXIII, 15. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16. He shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

PROV. XII, 17. He that speaketh truth, sheweth forth righteousness: but a false witness deceit.

18. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19. The lip of truth shall be established forever: but a lying tongue is but for a moment.

20. Deceit is in the heart of them that imagine evil: but to the counselors of peace is joy.

JOB XXVII, 4. My lips shall not speak wickedness, nor my tongue utter deceit.

JOHN VIII, 44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of

his own: for he is a liar, and the father of it:

PROV. x, 18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

PROV. xii, 13. The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

PROV. xxvi, 23. Burning lips and a wicked heart are like a potsherd covered with silver dross.

PSALM lii, 2. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

4. Thou lovest all devouring words, O thou deceitful tongue.

5. God shall likewise destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.

PSALM lix, 12. For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

13. Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth.

JER. ix, 5. And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

JER. ix, 8. Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait.

9. Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

1 TIM. iv, 2. Speaking lies in hypocrisy: having their conscience seared with a hot iron.

REV. xxi, 8. But the fearful, and unbelieving, and the abominable, and murderers, and whore-

mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

REV. xxi, 27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

PROV. xvii, 4. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

PROV. xviii, 6. A fool's lips enter into contention, and his mouth calleth for strokes.

MATT. xii, 35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

3. EVIL SPEAKING CONDEMNED.

TITUS iii, 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

EPH. iv, 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

JAMES iv, 11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

1 PET. ii, 1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2. As newborn babes, desire the sincere milk of the Word, that ye may grow thereby.

1 PET. iii, 9. Not rendering evil

for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

PSALM XII, 3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:

4. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

PROV. XIII, 3. He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

PROV. XVIII, 13. He that answereth a matter before he heareth it, it is folly and shame unto him.

JAMES I, 26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

4. SLANDER CONDEMNED.

PSALM CI, 5. Whoso privily slandereth his neighbor, him will I cut off: him that hath a high look and a proud heart will not I suffer.

PSALM XXXI, 13. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

PROV. X, 18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

PSALM L, 20. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.

1 TIM. III, 11. Even so must their wives be grave, not slanderers, sober, faithful in all things.

5. TALEBEARING AND BACKBITING CONDEMNED.

LEV. XIX, 6. Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am the Lord.

PROV. XX, 19. He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

PROV. XI, 13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

PROV. XVII, 9. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

PROV. XXVI, 20. Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth.

PROV. XVI, 28. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

PSALM XV, 1. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

ROM. I, 29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.

6. REVILING AND RAILING CONDEMNED.

EX. XXII, 28. Thou shalt not revile the gods, nor curse the ruler of thy people.

1 COR. VI, 10. Nor thieves, nor

covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1 COR. v, 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

1 PET. III, 9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

1 TIM. VI, 4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

2 PET. II, 11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

JUDE, 9. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

7. UNPROFITABLE CONVERSATION FORBIDDEN.

EPH. IV, 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

1 COR. XV, 33. Be not deceived: evil communications corrupt good manners.

EPH. V, 3. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

MATT. XII, 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

COL. III, 8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

COL. IV, 6. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

2 PET. II, 7. And delivered just Lot, vexed with the filthy conversation of the wicked.

ISAIAH IX, 17. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is a hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

1 TIM. I, 4. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

2 TIM. II, 14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

2 TIM. II, 16. But shun profane and vain babblings: for they will increase unto more ungodliness.

TITUS III, 9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

8. FLATTERY IS FORBIDDEN.

PROV. XX, 19. He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

PROV. XXVI, 28. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

PROV. XXIX, 5. A man that flattereth his neighbor spreadeth a net for his feet.

PROV. II, 16. To deliver thee from the strange woman, even from the strange woman that flattereth with her words.

JOB xvii, 5. He that speaketh flattery to his friends, even the eyes of his children shall fail.

JOB xxxii, 21. Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man.

22. For I know not to give flattering titles; in so doing my Maker would soon take me away.

1 THESS. ii, 5. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.

PSALM xii, 2. They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak.

3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

PSALM lxxviii, 36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37. For their heart was not right with him, neither were they steadfast in his covenant.

CHAPTER X.

THE TENTH COMMANDMENT.

EXODUS xx, 17: *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*

THE sin here prohibited is an inordinate desire for, or an unlawful lusting after, what is another man's. Thus the law of God not only condemns sinful actions, it also condemns sinful desires and thoughts. Sin has its origin in the heart. "From within, out of the heart, proceed evil thoughts," etc. Hence the law of God takes cognizance of the state of the heart, as well as of the outward conduct.

COVETOUSNESS CONDEMNED.

Ex. xx, 17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

DEUT. v, 21. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his

ox, or his ass, or any thing that is thy neighbor's.

ROM. vii, 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.

1 COR. v, 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extor-

tioner; with such a one no not to eat.

COL. III, 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

HEB. XIII, 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

PSALM x, 3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

MICAH II, 1. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand.

2. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

HAB. II, 9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

MARK VII, 22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23. All these evil things come from within, and defile the man.

EPH. v, 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

PROV. XXVII, 20. Hell and destruction are never full; so the eyes of man are never satisfied.

ECCLES. IV, 8. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labor; neither is his eye satisfied with riches; neither saith he, For whom do I labor, and bereave my

soul of good? This is also vanity, yea, it is a sore travail.

ECCLES. v, 10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

2. UNJUST MEANS OF ACQUIRING PROPERTY CONDEMNED.

PROV. I, 18. And they lay wait for their own blood; they lurk privily for their own lives.

19. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

1 TIM. VI, 9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

MATT. XVI, 26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

JOB XXVII, 8. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9. Will God hear his cry when trouble cometh upon him?

PROV. XIII, 7. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

1 TIM. VI, 7. For we brought nothing into this world, and it is certain we can carry nothing out.

PROV. XV, 6. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

JAMES V, 1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2. Your riches are corrupted,

and your garments are moth-eaten.

3. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

LUKE VI, 24. But woe unto you that are rich! for ye have received your consolation.

JOB XX, 18. That which he labored for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.

19. Because he hath oppressed and hath forsaken the poor; because he hath violently taken away a house which he builded not.

ISAIAH LVIII, 8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9. In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

JER. XXI, 12. O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

LUKE III, 13. And he said unto them, Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Prov. xxviii, 8. He that by

usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

Prov. xxviii, 2. For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

3. A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

Prov. xxii, 22. Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

23. For the Lord will plead their cause, and spoil the soul of those that spoiled them.

JER. vii, 11. Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

3. THE FOLLY OF TRUSTING IN RICHES.

PSALM XLIX, 6. They that trust in their wealth, and boast themselves in the multitude of their riches;

7. None of them can by any means redeem his brother, nor give to God a ransom for him.

PSALM LII, 5. God shall likewise destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.

6. The righteous also shall see, and fear, and shall laugh at him:

7. Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

Prov. xi, 28. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

Prov. x, 15. The rich man's wealth is his strong city: the destruction of the poor is their poverty.

Prov. xxviii, 11. The rich man is wise in his own conceit; but the poor man that hath understanding searcheth him out.

JER. ix, 23. Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.

MARK x, 23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

1 TIM. vi, 17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

1 TIM. vi, 10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

PSALM LXXIII, 3. For I was envious at the foolish, when I saw the prosperity of the wicked.

4. For there are no bands in their death: but their strength is firm.

5. They are not in trouble as other men; neither are they plagued like other men.

6. Therefore pride compasseth them about as a chain; violence covereth them as a garment.

7. Their eyes stand out with fatness: they have more than heart could wish.

8. They are corrupt, and speak

wickedly concerning oppression: they speak loftily.

9. They set their mouth against the heavens, and their tongue walketh through the earth.

10. Therefore his people return hither: and waters of a full cup are wrung out to them.

11. And they say, How doth God know? and is there knowledge in the Most High?

12. Behold, these are the ungodly, who prosper in the world; they increase in riches.

13. Verily I have cleansed my heart in vain, and washed my hands in innocence.

14. For all the day long have I been plagued, and chastened every morning.

15. If I say, I will speak thus; behold, I should offend against the generation of thy children.

16. When I thought to know this, it was too painful for me;

17. Until I went into the sanctuary of God; then understood I their end.

18. Surely thou didst set them in slippery places: thou castedst them down into destruction.

19. How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

JAMES ii, 2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool.

BOOK V.

INSTITUTIONS OF CHRISTIANITY.

INSTITUTIONS OF CHRISTIANITY.

CHAPTER I.

THE CHURCH.

By the term *Church* we understand the whole body of God's true people in every period of time. This is the invisible or spiritual Church. It is also understood of the collective body of Christians, or all those over the face of the earth who believe in Christ, and acknowledge him to be the Savior of mankind. This is called the visible Church. The people of God on earth are called the Church militant, and those in heaven the Church triumphant.

Dr. John Owen remarks that, sin having entered into the world, God was pleased to found his Church in the promise of the Messiah given to Adam; that this promise contained in it something of the nature of a covenant, including the grace which God designed to show to sinners in the Messiah, and the obedience which he required from them, and that consequently, from its first promulgation, that promise became the sole foundation of the Church, and of the whole worship of God therein.

Prior to the days of Abraham this Church, though scattered up and down in the world, and subject to many changes in its worship through the addition of

new revelations, was still but one and the same, because founded in the same covenant, and interested thereby in all the benefits and privileges that God had granted or would at any time grant. In process of time God was pleased to restrict this Church, so far as visible acknowledgment went, in a great measure to the seed of Abraham. With the latter he renewed his covenant, requiring that he should walk before him and be upright. He also constituted him the father of the faithful, or of all who believe, and "the heir of the world." So that since the days of Abraham the Church has, in every age, been founded upon the covenant made with the patriarch, and on the work of redemption which was to be performed according to that covenant. Now, wheresoever this covenant made with Abraham is, and with whomsoever it is established, with them is the Church of God, and to them all the promises and privileges of the Church really belong. Hence we may learn that at the coming of the Messiah there was not one Church taken away and another set up in its room, but the Church continued the same in those that were the children of Abraham, according to the faith. It is common with divines to speak of the Jewish and Christian Churches as though they were two distinct and totally different things; but that is not a correct view of the matter. The Christian Church is not another Church, but the very same that was before the coming of Christ, having the same faith with it, and interested in the same covenant. Great alterations, indeed, were made in the outward state and condition of the Church by the coming of the Messiah. The carnal privileges of the Jews in their separation from other nations to give birth to the Messiah then failed, and with that also their claim

on that account to be the children of Abraham. The ordinances of worship suited to that state of things then expired and came to an end. New ordinances of worship were appointed, suited to the light and grace which were then bestowed upon the Church. The Gentiles came into the faith of Abraham along with the Jews, being made joint partakers with them in his blessings. But none of these things, nor the whole of them collectively, did make such a change in the Church, but that it is still one and the same. The olive tree was still the same, only some of the branches were broken off, and others grafted into it. The Jews fell, and the Gentiles came in their room. And this may enable us to determine the difference between the Jews and Christians relative to the Old Testament promises. They are all made to the Church. No individual has any interest in them except by virtue of his membership with the Church. The Church is, and always was, one and the same. The term Church is also applied to a particular congregation of Christians united together and meeting in one place for the worship of God. The word is now also used to denote any particular denomination of Christians, as the Greek Church, or the Romish Church.

I. THE CHURCH A DIVINE INSTITUTION.

1 TIM. III, 15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

MATT. XVI, 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and

blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.

MATT. V, 13. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted; it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on a hill can not be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

MATT. XXI, 42. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

PSALM CXVIII, 19. Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

20. This gate of the Lord, into which the righteous shall enter.

21. I will praise thee: for thou hast heard me, and art become my salvation.

22. The stone which the builders refused is become the head stone of the corner.

23. This is the Lord's doing; it is marvelous in our eyes.

1 COR. III, 9. For we are laborers together with God: ye are God's husbandry, ye are God's building.

10. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other foundation can no man lay than that is laid, which is Jesus Christ.

EPH. II, 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21. In whom all the building fitly framed together groweth unto a holy temple in the Lord:

22. In whom ye also are builded together for a habitation of God through the Spirit.

2. THE UNITY OF THE CHURCH *under all Dispensations.*

ACTS VII, 38. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.

EPH. III, 21. Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

ROM. XI, 1. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5. Even so then at this present time also there is a remnant according to the election of grace.

6. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10. Let their eyes be darkened, that they may not see, and bow down their back alway.

11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

13. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16. For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree:

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23. And they also, if they abide not still in unbelief, shall be

grafted in: for God is able to graft them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27. For this is my covenant unto them, when I shall take away their sins.

28. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29. For the gifts and calling of God are without repentance.

30. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31. Even so have these also now not believed, that through your mercy they also may obtain mercy.

1 COR. XII, 13. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

HEB. XII, 18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:

20. (For they could not endure

that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart :

21. And so terrible was the sight, that Moses said, I exceedingly fear and quake :)

22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

3. GOD DWELLS IN THE CHURCH.

PSALM LXXXVII, 1. His foundation is in the holy mountains.

2. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

3. Glorious things are spoken of thee, O city of God. Selah.

REV. I, 12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ;

15. And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

16. And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid

his right hand upon me, saying unto me, Fear not ; I am the first and the last :

18. I am he that liveth, and was dead ; and, behold, I am alive forever more, Amen ; and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter ;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest are the seven churches.

MATT. XXVIII, 20. Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen.

4. THE STABILITY OF THE CHURCH.

MATT. XVI, 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church ; and the gates of hell shall not prevail against it.

PSALM XLVI, 1. God is our refuge and strength, a very present help in trouble.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ;

3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

5. God is in the midst of her; she shall not be moved: God shall help her, and that right early.

PSALM XLVI, 7. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

PSALM CXXV, 1. They that trust in the Lord shall be as mount Zion, which can not be removed, but abideth forever.

2. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.

PROV. XVIII, 10. The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

ISAIAH LIV, 14. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

ISAIAH LIV, 17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

ISAIAH XLIII, 2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west:

6. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7. Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

5. THE CHURCH'S PROSPERITY *Dependent upon the Divine Blessing.*

HOSEA XIV, 5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

ISAIAH XXVII, 2. In that day sing ye unto her, A vineyard of red wine.

3. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

4. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

5. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

PHIL. IV, 13. I can do all things through Christ which strengtheneth me.

JOHN XV, 6. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6. THE ULTIMATE UNIVERSAL TRIUMPH *of the Church.*

PSALM II, 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the

uttermost parts of the earth for thy possession.

HAB. II, 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

NUM. XIV, 21. But as truly as I live, all the earth shall be filled with the glory of the Lord.

PSALM LXXII, 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

19. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and Amen.

DAN. II, 34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the Summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

DAN. II, 44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

DAN. VII, 13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

PSALM LXXII, 8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.

11. Yea, all kings shall fall down before him: all nations shall serve him.

ISAIAH XLIV, 3. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

4. And they shall spring up as among the grass, as willows by the watercourses.

ISAIAH IX, 7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

ISAIAH XLV, 22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

ZECH. XIV, 9. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one.

MATT. XIII, 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the

birds of the air come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

ACTS III, 22. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

REV. XI, 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

PSALM LXXXIX, 27. Also I will make him my first-born, higher than the kings of the earth.

28. My mercy will I keep for him forever more, and my covenant shall stand fast with him.

29. His seed also will I make to endure forever, and his throne as the days of heaven.

PSALM LXXXIX, 35. Once have I sworn by my holiness that I will not lie unto David.

36. His seed shall endure forever, and his throne as the sun before me.

7. THE BLESSEDNESS OF CHURCH FELLOWSHIP.

PSALM XXXVI, 8. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

PSALM LXIII, 1. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2. To see thy power and thy

glory, so as I have seen thee in the sanctuary.

PSALM LXV, 4. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

PSALM LXXXIV, 1. How amiable are thy tabernacles, O Lord of hosts!

2. My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

3. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

4. Blessed are they that dwell in thy house: they will be still praising thee. Selah.

PSALM LXXXIV, 10. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

PSALM LXXXVII, 5. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.

6. The Lord shall count, when he writeth up the people, that this man was born there. Selah.

PSALM XCII, 13. Those that be planted in the house of the Lord shall flourish in the courts of our God.

14. They shall still bring forth fruit in old age; they shall be fat and flourishing.

ROM. XV, 1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please his neighbor for his good to edification.

3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

ROM. XII, 4. For as we have

many members in one body, and all members have not the same office:

5. So we, being many, are one body in Christ, and every one members one of another.

6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7. Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love; in honor preferring one another.

ROM. XIV, 19. Let us therefore follow after the things which make for peace, and things where-with one may edify another.

PSALM CXXXIII, 1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments.

JOHN XIII, 34. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

JOHN XV, 12. This is my commandment, That ye love one another, as I have loved you.

JOHN XVII, 20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one

in us: that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one.

ISAIAH LII, 8. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

ACTS IV, 32. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.

ROM. XV, 5. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

ROM. XII, 10. Be kindly affectioned one to another with brotherly love; in honor preferring one another.

2 COR. XIII, 11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

EPH. IV, 1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2. With all lowliness and meekness, with long-suffering, forbearing one another in love;

3. Endeavoring to keep the unity of the Spirit in the bond of peace.

GAL. VI, 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

EPH. V, 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

PHIL. II, 1. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2. Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

1 COR. XII, 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

8. THE DUTIES OF CHRISTIANS TOWARD EACH OTHER.

JOHN XIII, 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

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21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one.

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2. Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

PHIL. III, 16. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

HEB. XIII, 1. Let brotherly love continue.

1 PETER I, 22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

1 THESS. IV, 9. With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10. Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him.)

2 PETER I, 5. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

6. And to knowledge; temperance; and to temperance, patience; and to patience, godliness;

7. And to godliness, brotherly kindness; and to brotherly kindness, charity.

1 JOHN II, 10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

1 JOHN III, 11. For this is the message that ye heard from the beginning, that we should love one another.

1 JOHN III, 14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18. My little children, let us not love in word, neither in tongue; but in deed and in truth.

19. And hereby we know that we are of the truth, and shall assure our hearts before him.

1 JOHN IV, 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not, knoweth not God; for God is love.

1 JOHN IV, 20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21. And this commandment have we from him, That he who loveth God love his brother also.

1 COR. V, 9. I wrote unto you in

an epistle not to company with fornicators;

10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

EPH. V, 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

2 THESS. III, 6. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you.

2 THESS. III, 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

9. THE DUTY OF UNION WITH THE CHURCH.

MATT. X, 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

DEUT. XXVI, 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments.

ISAIAH XLIV, 5. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

MATT. v, 14. Ye are the light of the world. A city that is set on a hill can not be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

ROM. x, 9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

MARK XVI, 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

LUKE XXII, 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

1 COR. XI, 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

1 JOHN IV, 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

2 TIM. II, 12. If we suffer, we shall also reign with him: if we deny him, he also will deny us.

2 COR. VI, 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you;

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

10. HERETICS AND DISORDERLY PERSONS TO BE EXCLUDED.

TITUS III, 10. A man that is a heretic, after the first and second admonition, reject;

11. Knowing that he that is

such is subverted, and sinneth, being condemned of himself.

2 THESS. III, 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 THESS. III, 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

GAL. VI, 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

REV. II, 1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.

2 COR. V, 9. Wherefore we labor, that, whether present or absent, we may be accepted of him.

10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which

glory in appearance, and not in heart.

13. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

MATT. VIII, 15. And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16. When the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

II. PRAYERS FOR THE CHURCH'S PROSPERITY.

PSALM CXXII, 6. Pray for the peace of Jerusalem: they shall prosper that love thee.

7. Peace be within thy walls, and prosperity within thy palaces.

8. For my brethren and companions' sakes, I will now say, Peace be within thee.

9. Because of the house of the Lord our God I will seek thy good.

PSALM CXXXVII, 5. If I forget thee, O Jerusalem, let my right hand forget her cunning.

6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

PSALM LXXXVII, 2. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

3. Glorious things are spoken of thee, O city of God. Selah.

PSALM LI, 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

ISAIAH XLIX, 13. Sing, O heavens; and be joyful, O earth; and

break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

14. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

EPH. V, 25. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it,

26. That he might sanctify and cleanse it with the washing of water by the Word,

27. That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

ISAIAH LXII, 6. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence,

7. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

REV. I, 5. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

DEUT. VII, 9. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

DEUT. XXXII, 9. For the Lord's portion is his people; Jacob is the lot of his inheritance.

10. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12. So the Lord alone did lead him, and there was no strange god with him.

NEH. ix, 16. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17. And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18. Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations;

19. Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20. Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

12. LIMITS OF CHRISTIAN FELLOWSHIP.

EPH. v, 11. And have no fellowship with the unfruitful works

of darkness, but rather reprove them.

2 THESS. III, 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 THESS. III, 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

2 TIM. III, 1. This know also, that in the last days perilous times shall come.

2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4. Traitors, heady, highminded, lovers of pleasure more than lovers of God;

5. Having a form of godliness, but denying the power thereof: from such turn away.

MATT. x, 11. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12. And when ye come into a house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

2 COR. v, 9. Wherefore we labor, that, whether present or absent, we may be accepted of him.

10. For we must all appear before the judgment-seat of Christ;

that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

2 JOHN, 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11. For he that biddeth him God speed is partaker of his evil deeds.

13. THE CHURCH MISSIONARY IN ITS CONSTITUTION.

MATT. xxviii, 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

MARK xvi, 15. And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

ACTS xxvi, 16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

ROM. x, 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they

have not heard? and how shall they hear without a preacher?

15. And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

LUKE xxi, 15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

JOHN xiii, 20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

LUKE x, 16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

1 COR. ix, 11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

ISAIAH vi, 9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

JOHN xii, 37. But though he had done so many miracles before them, yet they believed not on him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39. Therefore they could not believe, because that Esaias said again,

40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

ACTS XIII, 46. Then Paul and

Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

CHAPTER II.

THE MINISTRY.

I. MINISTERS ARE CALLED OF GOD.

MARK XVI, 15. And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

LUKE X, 1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

ISAIAH LXII, 2. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

MAL. II, 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

ACTS XX, 24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

ROM. XII, 6. Having then gifts

differing according to the grace that is given to us, whether prophecy, let us prophesy according to the portion of faith;

7. Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

2 COR. V, 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.

1 TIM. I, 12. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.

COL. IV, 17. And say to Archipus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it.

TITUS I, 3. But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior.

JER. III, 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

ACTS XXVI, 16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and

a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee:

17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

ROM. x, 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

EZEK. iii, 17. Son of man, I have made thee a watchman unto the house of Israel: therefore hear the Word at my mouth, and give them warning from me.

2 COR. i, 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God.

2 COR. v, 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

EPH. iv, 11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

MATT. x, 16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise

as serpents, and harmless as doves.

17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues.

ACTS xx, 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

1 COR. iv, 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2. Moreover it is required in stewards, that a man be found faithful.

1 COR. ix, 16. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!

GAL. i, 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

2 TIM. ii, 15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 TIM. iv, 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2. Preach the Word; be instant in season, out of season; reprove,

rebuke, exhort with all long-suffering and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away their ears from the truth, and shall be turned unto fables.

5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

2. THE PREACHING OF THE GOSPEL THE GREAT INSTRUMENT OF HUMAN SALVATION.

NEH. VI, 6. Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

ISAIAH LXI, 1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, The planting of the Lord, that he might be glorified.

MARK I, 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

LUKE IV, 18. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

ACTS X, 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

ROM. X, 8. But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

ACTS V, 42. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

2 COR. IV, 5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

2 TIM. IV, 15. Of whom be thou ware also; for he hath greatly withstood our words.

16. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen.

LUKE IX, 60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

ACTS XVII, 3. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

ACTS III, 8. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God.

COL. I, 25. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God;

26. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29. Whereunto I also labor, striving according to his working, which worketh in me mightily.

LUKE XXIV, 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

ACTS XIII, 38. Be it known unto you therefore, men and brethren,

that through this man is preached unto you the forgiveness of sins:

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

1 COR. XV, 1. Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand;

2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

GAL. I, 16. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

EPH. II, 17. And came and preached peace to you which were afar off, and to them that were nigh.

HEB. IV, 2. For unto us was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it.

HEB. IV, 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.

COL. I, 23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

ACTS X, 36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)

ACTS X, 25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him.

26. But Peter took him up, saying, Stand up; I myself also am a man.

27. And as he talked with him, he went in, and found many that were come together.

ACTS XVII, 18. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

2 COR. IV, 1. Therefore, seeing we have this ministry, as we have received mercy, we faint not;

2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

2 COR. V, 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

1 THESS. II, 3. For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.

2 TIM. II, 15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 TIM. IV, 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2. Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own lusts

shall they heap to themselves teachers, having itching ears;

4. And they shall turn away their ears from the truth, and shall be turned unto fables.

5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

1 PETER IV, 11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion forever and ever. Amen.

MATT. XVIII, 19. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig-tree withered away.

20. And when the disciples saw it, they marveled, saying, How soon is the fig-tree withered away!

EZEK. III, 9. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

10. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

EZEK. II, 7. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

NEH. VIII, 8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

JER. XXIII, 28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.

1 COR. I, 21. For after that in

the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

DEUT. xxxiii, 10. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar.

ECCLES. xii, 9. And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

3. MINISTERS TO BE SUPPORTED.

NUM. xviii, 21. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

DEUT. xii, 19. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

MAL. iii, 9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

MATT. x, 9. Provide neither gold, nor silver, nor brass in your purses;

10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

MATT. x, 40. He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous

man shall receive a righteous man's reward.

LUKE x, 16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

1 COR. ix, 11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12. If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ.

13. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

14. Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel?

15. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

GAL. vi, 6. Let him that is taught in the word communicate unto him that teacheth in all good things.

1 THESS. v, 12. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;

13. And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

1 TIM. v, 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

18. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.

4. DIFFERENT ORDERS IN THE MINISTRY.

PHILEMON, 1. Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-laborer.

1 TIM. III, 8. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

1 TIM. III, 10. And let these also first be proved; then let them use the office of a deacon, being found blameless.

1 TIM. III, 12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1 TIM. V, 1. Rebuke not an elder, but entreat him as a father; and the younger men as brethren.

1 TIM. V, 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

18. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.

19. Against an elder receive not an accusation, but before two or three witnesses.

1 PET. V, 1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 JOHN, 1. The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth.

3 JOHN, 1. The elder unto the well-beloved Gaius, whom I love in the truth.

1 TIM. III, 2. For men shall be

lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5. Having a form of godliness, but denying the power thereof: from such turn away.

6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7. Ever learning, and never able to come to the knowledge of the truth.

EPH. IV, 11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

TITUS I, 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9. Holding fast the faithful Word as he hath been taught, that he may be able by sound

doctrine both to exhort and to convince the gainsayers.

PHIL. I, 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

1 TIM. III, 1. This is a true saying, If a man desire the office of a bishop, he desireth a good work.

5. MINISTERS TO BE EXAMPLES TO THE CHURCH.

1 THESS. II, 10. Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe.

1 TIM. IV, 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13. Till I come, give attendance to reading, to exhortation, to doctrine.

14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

2 TIM. II, 3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

4. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

2 TIM. IV, 5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

TITUS II, 7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8. Sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

CHAPTER III.

CHRISTIAN BAPTISM.

BAPTISM.

CHRISTIAN baptism is a sacrament instituted by Christ himself. The authority and obligation of baptism, as a universal ordinance of the Christian Church, is derived from the commission of Christ, "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

That baptism is obligatory is evident from the example of Christ, who, by his disciples, baptized

many that by his miracles and discourses were brought to profess faith in him as the Messiah, from his command to his apostles after the resurrection, and from the practice of the apostles themselves. That it was administered to all Gentile converts, and not confined to the Jews, appears from Matthew xxviii, 19, 20: "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world;" and from Acts x, 47: "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we;" and that the baptism of the Spirit did not supersede water baptism appears clearly to have been the judgment of Peter and of those that were with him.

As to the design and benefits of baptism various views are held by different bodies of professing Christians. The following are the principal ones:

1. *That it is a direct instrument of grace.* This is the view of the Roman and Eastern Churches, and of what is known as the High Church Party in the Protestant Episcopal and Lutheran Churches, and also of the Reformers or Campbellites, who regard baptism as the remitting ordinance of the Gospel, or the appointed means through which the penitent sinner obtains the assurance of that remission of sins purchased by the death of Christ.

2. That held by the Socinians; which is, "*That baptism is neither an instrument nor seal of grace, but simply a ceremony of initiation into Church membership.*"

3. *That it is a token of regeneration*, to be received only by those who are really regenerated. This is the view held by the Baptists.

4. *That it is a symbol of purification*, the use of which simply announces that the religion of Christ is a purifying religion. This opinion is held generally by Congregationalists.

5. *That it is a rite of initiation into the visible Church, and that, though not an instrument, it is a seal of grace.* This is the view taken by a majority of the confessions of the Reformed Churches.

The Westminster Confession holds that "baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up to God through Jesus Christ to walk in newness of life; which sacrament is by Christ's own appointment, to be continued in the Church to the end of the world."

In the seventeenth article of the Methodist Episcopal Church, it is declared that "baptism is not only a sign of profession and mark of difference whereby Christian men are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of children is to be retained in the Church." The same language is substantially used in the Articles of Religion of the Church of England, and with some addition by the Protestant Episcopal Church in the United States of America.

Richard Watson, in his *Institutes*, Vol. II, page 646, says: "Baptism introduces the adult believer into the covenant of grace and Church of Christ, and is the seal and pledge to him, on the part of God, of the fulfillment of all its provisions in time and in eternity; while on his part he takes on him the obligation of

steadfast faith and obedience. To the infant child it is a visible reception into the same covenant and Church, a pledge of acceptance through Christ, the bestowment of a title to all the graces of the covenant as circumstances may require, and as the mind of the child may be capable or made capable of receiving it, and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. It conveys also the present blessing of Christ; of which we are assured by his taking children in his arms and blessing them, which blessing can not be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Ghost in those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected, and which are a seed of life in those who are spared, to prepare them for instruction in the Word of God, as they are taught it by parental care to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be Divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is both as to infants and adults, the sign and pledge of that inward grace which, though modified in its operations by the difference of their circumstances, has respect to, and flows from, a covenant relation to each of the three persons in whose one name they are baptized—acceptance by the Father, union with Christ as the head of his mystical body, the Church, and the communion of the Holy Ghost. To these advantages must be added the respect which God bears to the believing act of the parents, and to their solemn prayers on the occasion, in both of which the child is interested, as well as in that solemn engagement of the parents, which the rite necessarily implies, to

bring up their children in the nurture and admonition of the Lord."

Dr. Schaff remarks: "The ultimate authority for infant baptism in the bosom of a regular Christian community, and under a sufficient guarantee of pious education—for only on these terms do we advocate it—lies in the universal import of Christ's person and work, which extends as far as humanity itself. Christ is not only able, but willing, to save mankind of all classes, in all circumstances, of both sexes, and at all stages of life, and, consequently, to provide for all these the necessary means of grace. [Com. Gal. iii, 28.] A Christ able and willing to save none but adults would be no such Christ as the Gospel presents. In the significant parallel, Rom. v, 12, sq., the apostle earnestly presses the point that the reign of righteousness and life is, in its Divine intent and intrinsic efficacy, fully as comprehensive as the reign of sin and death, to which children, among the rest, are subject; nay, far more comprehensive and availing; and that the blessing and gain by the second Adam far outweighs the curse and the loss by the first. When the Lord, after solemnly declaring that all power is given to him in heaven and earth, commands his apostles to make all nations disciples by baptism and instruction, there is not the least reason for limiting this to those of maturer age. Or, do nations consist only of men, and not of youth also, and of children? According to Psalm cxvii, 1, 'all nations,' and according to Psalm cl, 6, 'every thing that hath breath should praise the Lord;' and that these include babes and sucklings is explicitly told us in Psalm viii, 2, and Matt. xxi, 16. With this is closely connected the beautiful idea, already clearly brought out by Irenæus, the disciple of Polycarp, and the faithful medium of the apostolic

tradition descending from John's field of labor—the idea that Jesus Christ became a child for children, for youth a youth, for men a man; and by thus entering into the various conditions and stages of our earthly existence, sanctified every period of life, infancy as well as manhood. The Baptist view robs the Savior's infancy of its profound and cheering significance."

I. BAPTISM A CHRISTIAN DUTY.

ACTS II, 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

MARK I, 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

MATT. XXVIII, 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

JOHN III, 22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

ACTS VIII, 12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

ACTS VIII, 36. And as they went on their way, they came unto a

certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

ACTS IX, 17. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

ACTS XVI, 14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of

divination met us, which brought her masters much gain by sooth-saying.

ACTS XXII, 16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

ACTS XIX, 4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

ACTS II, 41. Then they that gladly received his Word were baptized: and the same day there were added unto them about three thousand souls.

2. DESIGN OF BAPTISM.

GAL. III, 27. For as many of you as have been baptized unto Christ have put on Christ.

I PET. III, 20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

ROM. VI, 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

COL. II, 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

3. EXAMPLES OF BAPTISM.

ACTS II, 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41. Then they that gladly received his Word were baptized: and the same day there were added unto them about three thousand souls.

42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43. And fear came upon every soul: and many wonders and signs were done by the apostles.

44. And all that believed were together, and had all things common;

45. And sold their possessions and goods, and parted them to all men, as every man had need.

46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved.

ACTS VIII, 36. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

I COR. X, 1. Moreover, brethren, I would not that ye should be

ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2. And were all baptized unto Moses in the cloud and in the sea.

ACTS x, 46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

ACTS xvi, 14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

ACTS xvi, 29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the Word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

ACTS xviii, 8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthi-

ans hearing believed, and were baptized.

ACTS xix, 4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5. When they heard this, they were baptized in the name of the Lord Jesus.

ACTS xxii, 16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

JOHN iii, 23. And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

MARK i, 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

MATT. iii, 5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins.

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance.

MATT. iii, 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.

4. BAPTISM OF HOUSEHOLDS.

ACTS xvi, 14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized,

and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

ACTS XVI, 33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

1 COR. I, 16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17. For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1 COR. VII, 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

5. THE SPIRITUAL IMPORT AND SCRIPTURAL MODE OF BAPTISM.

ACTS I, 5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

ACTS II, 18. And on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy.

ACTS II, 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

ACTS II, 15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

1 COR. X, 1. Moreover, brethren,

I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2. And were all baptized unto Moses in the cloud and in the sea.

1 COR. XII, 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

TITUS III, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6. Which he shed on us abundantly through Jesus Christ our Savior.

EZEK. XXXVI, 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

ISAIAH XLIV, 3. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

ISAIAH LII, 15. So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

MARK VII, 2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

HEB. IX, 10. Which stood only

in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

HEB. ix, 13. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

HEB. x, 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience,

and our bodies washed with pure water.

HEB. xii, 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

1 PETER i, 1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

CHAPTER IV.

THE LORD'S SUPPER.

AN ordinance instituted by our Savior in the place of the Passover, and immediately after celebrating that rite with his disciples for the last time. The Passover was an eminent type of our Lord's sacrifice and of its benefits, and since he was about to fulfill that symbolical rite, which from age to age had continued to exhibit it to the faith and hope of ancient saints, it could have no place under the new dispensation. Christ, in person, became the true Passover, and a new rite was necessary to commemorate the spiritual deliverance of men, and to convey and confirm its benefits. The circumstances of its institution are explanatory of its nature and design.

On the night when the first-born of Egypt were slain the children of Israel were commanded to take a lamb for every house, to kill it, and to sprinkle the

blood upon the posts of the doors, so that the destroying angel might *pass over* the houses of all who had attended to this injunction. Not only were the first-born children thus preserved alive, but the effect was the deliverance of the whole nation from bondage in Egypt, and their becoming the visible Church and people of God by virtue of a special covenant.

In commemoration of these events the feast of the Passover was made annual, and at that time all the males of Judea assembled before the Lord in Jerusalem; a lamb was provided for every house, the blood was poured under the altar by the priests, and the lamb was eaten by the people in their tents or houses. At this domestic and religious feast every master of a family took the cup of thanksgiving, and gave thanks with his family to the God of Israel.

As soon, therefore, as our Lord, acting as the master of the family—the disciples—had finished this, the usual Paschal ceremony; he proceeded to a new and distinct action. "He took bread, [the bread then on the table,] and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, [the cup with the wine which had been used in the Paschal Supper,] saying, This cup is the new testament in my blood, which is shed for you." Or, as St. Matthew expresses it, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." "This is my body"—that is, bread represents my body, according to the style of the sacred writers—thus, Genesis xi, 12, "The three branches are three days;" Galatians iv, 24, St. Paul, speaking of

Sarah and Hagar, says, "These are the two covenants;" thus, in the grand type of our Lord, Exodus xii, 11, God says of the Paschal lamb, "It is the Lord's pass-over." Thus our Lord, in substituting the holy communion for the Passover, uses the same expressions the Jews were accustomed to use in celebrating the Passover.

Mr. Watson—Institutes, Part IV, volume ii, page 661—says:

"That this was the institution of a standing rite, and not a temporary action to be confined to the disciples then present with him, is made certain from 1 Corinthians xi, 23-26: 'For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.' From these words we learn, 1. That St. Paul had a special revelation as to this ordinance, which must have had a higher object than the mere commemoration of an historical fact, and must be supposed to have been made for the purpose of enjoining it upon him to establish this rite in the Churches raised up by him, and of enabling him rightly to understand its authority and purport, where he found it already appointed by the first founders of the Churches. 2. That the command of Christ, 'This do in remembrance of me,' which was originally given to the disciples present

with Christ at the last Passover, is laid by St. Paul upon the Corinthians. 3. That he regarded the Lord's Supper as a rite to be '*often*' celebrated, and that in all future time, until the Lord himself should 'come' to judge the world. The perpetual obligation of this ordinance can not, therefore, be reasonably disputed.' The bread and wine used in the sacrament are signs of the body and blood of Christ, which are not locally present, and these signs, being a memorial of the sacrifice once offered on the cross, are intended to produce a moral effect; and, to all who by faith remember Christ in the use of these symbols, is he spiritually present. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?"

The blessing pronounced does not change the elements used, but to all who join with becoming affection in the thanksgiving then uttered in the name of the congregation Christ is spiritually present, and to those who worthily partake, his body and blood, being spiritually present, convey the same nourishment to their souls, the same quickening to their spiritual life, as bread and wine do to the natural life. It is very clear that the *Lord's Supper* is a *covenant* rite, and consequently a sacrament—"a visible sign and seal on the part of Him who made the covenant, that it was established in and ratified by the sacrificial death of Christ."

I. ITS INSTITUTION.

MATT. xxvi, 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and

gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when

I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

MARK XIV, 22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

LUKE XXII, 14. And when the hour was come, he sat down, and the twelve apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1 COR. XI, 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24. And when he had given thanks, he brake it, and said,

Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

2. THE OBLIGATION UPON CHRISTIANS TO OBSERVE IT.

1 COR. XI, 24. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

MATT. XXVI, 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

MARK VIII, 38. Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

LUKE XXII, 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

MARK XIV, 23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

MATT. x, 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

MATT. v, 14. Ye are the light of the world. A city that is set on a hill can not be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

ISAIAH XLIV, 5. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

DEUT. XXVI, 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments.

3. THE ELEMENTS TO BE USED.

1 COR. x, 16. The cup of blessing which we bless, is it not the

communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17. For we being many are one bread, and one body: for we are all partakers of that one bread.

LUKE XXII, 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

MATT. XXVI, 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

BOOK VI.

CHRISTIAN DUTIES AND PRIVILEGES.

CHRISTIAN DUTIES AND PRIVILEGES.

CHAPTER I.

PRAYER.

I. PRAYER A DUTY.

MARK XI, 25. And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

MATT. v, 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

MATT. xxvi, 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

LUKE XVIII, 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

EPH. vi, 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

COL. iv, 2. Continue in prayer, and watch in the same with thanksgiving.

PHIL. iv, 4. I thank my God, making mention of thee always in my prayers,

5. Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6. That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

1 THESS. v, 17. Pray without ceasing.

1 TIM. II, 1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

JAMES IV, 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

1 TIM. II, 8. I will therefore that men pray every-where, lifting up holy hands, without wrath and doubting.

HEB. IV, 15. For we have not a high priest which can not be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

16. Let us therefore come boldly unto the throne of grace, that we

may obtain mercy, and find grace to help in time of need.

JAMES I, 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. For let not that man think that he shall receive any thing of the Lord.

2. VOCAL AND AUDIBLE.

DAN. ix, 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20. And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God:

21. Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

PSALM LV, 16. As for me, I will call upon God; and the Lord shall save me.

17. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

PSALM LXXXVI, 3. Be merciful unto me, O Lord: for I cry unto thee daily.

1 KINGS viii, 22. And Solomon stood before the altar of the Lord

in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23. And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.

1 KINGS viii, 28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29. That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

ACTS I, 23. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

ACTS vii, 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

ACTS xx, 36. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on Paul's neck, and kissed him.

JOEL I, 14. Sanctify ye a fast,

call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

MATT. XXVI, 39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

3. WITH FAITH AND IN SUBMISSION TO THE WILL OF GOD.

JAMES I, 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7. For let not that man think that he shall receive any thing of the Lord.

HEB. x, 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

HEB. XI, 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

PSALM XL, 1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.

LAM. III, 26. It is good that a man should both hope and quietly wait for the salvation of the Lord.

MATT. VI, 9. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

LEV. XXVI, 40. If they shall confess their iniquity, and the iniquity of their fathers, with their

trespass which they trespassed against me, and that also they have walked contrary unto me;

41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember his land.

2 CHRON. VII, 14. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

2 CHRON. XXXIII, 12. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13. And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

LUKE XV, 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

LUKE XVIII, 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner!

14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

1 KINGS XVIII, 36. And it came to pass at the time of the offering

of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

DAN. IX, 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

PSALM LXXIX, 9. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

JAMES V, 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

4. WITH THE SPIRIT OF FORGIVENESS.

MATT. VI, 12. And forgive us our debts, as we forgive our debtors.

MARK XI, 25. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

ACTS VII, 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

5. PRAYER SHOULD BE IMPORTUNATE.

LUKE VI, 12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

LUKE XI, 5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine is on a journey, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

LUKE XVIII, 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2. Saying, There was in a city

a judge, which feared not God, neither regarded man:

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith.

7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8. I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

GEN. xxxii, 24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

ISAIAH lxii, 6. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence;

7. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

ROM. xii, 12. Rejoicing in hope; patient in tribulation; continuing instant in prayer.

EPH. vi, 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

1 THESS. iii, 10. Night and

day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.

COL. iv, 2. Continue in prayer, and watch in the same with thanksgiving.

1 THESS. v, 17. Pray without ceasing.

JER. xxix, 13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

DEUT. iv, 29. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.

30. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;

31. (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

6. PRAYER SHOULD BE IN THE NAME OF CHRIST.

COL. iii, 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

JOHN xvi, 23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

JOHN xvi, 26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

JOHN xiv, 6. Jesus saith unto him, I am the way, and the

truth, and the life: no man cometh unto the Father, but by me.

7. THE POSTURE OF THE BODY IN PRAYER.

ACTS xx, 36. And when he had thus spoken, he kneeled down, and prayed with them all.

LUKE xxii, 41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed.

42. Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

Ex. ix, 29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hand unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.

1 KINGS viii, 22. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven.

2 CHRON. vi, 13. (For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.)

DAN. vi, 10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

ACTS vii, 60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

ACTS ix, 40. But Peter put them all forth, and kneeled down, and prayed; and turning him to the

body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

ACTS xxi, 5. And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

1 KINGS viii, 54. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

MATT. xvii, 14. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying.

MARK x, 17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

MARK i, 40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

PSALM xcv, 6. O come, let us worship and bow down: let us kneel before the Lord our Maker.

8. SECRET PRAYER.

MATT. vi, 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

MATT. xiv, 23. And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone.

MARK i, 35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

LUKE v, 16. And he withdrew himself into the wilderness, and prayed.

PSALM CXIX, 62. At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

EPH. vi, 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

9. PUBLIC OR SOCIAL PRAYER.

ACTS i, 24. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

ACTS xx, 36. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on Paul's neck, and kissed him.

JOEL ii, 32. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

LUKE xviii, 7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8. I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

LUKE xii, 5. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

JAMES iv, 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

JAMES iv, 8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

1 PET. iii, 12. For the eyes of

the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

JAMES v, 16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

MATT. xviii, 19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

ACTS xii, 12. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

ZECH. vii, 2. When they had sent unto the house of God Sherezer and Regemmelech, and their men, to pray before the Lord,

3. And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

1 COR. xiv, 14. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16. Else when thou shalt bless with the spirit, how shall he that

occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17. For thou verily givest thanks well, but the other is not edified.

18. I thank my God, I speak with tongues more than ye all:

19. Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

JAMES V, 14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15. But as he which hath called you is holy, so be ye holy in all manner of conversation:

16. Because it is written, Be ye holy; for I am holy.

ACTS XVI, 13. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

ACTS XVI, 16. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying.

ACTS I, 12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

ACTS II, 41. Then they that gladly received his Word were

baptized: and the same day there were added unto them about three thousand souls.

42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

10. PRAYER FOR TEMPORAL BLESSINGS.

EX. IX, 29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.

LEV. XXVI, 40. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

1 SAM. I, 27. For this child I prayed; and the Lord hath given me my petition which I asked of him.

1 SAM. XII, 18. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

1 KINGS XVII, 22. And the Lord heard the voice of Elijah: and the soul of the child came into him again, and he revived.

1 KINGS XVIII, 37. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38. Then the fire of the Lord

fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

2 KINGS VI, 18. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

2 KINGS XIX, 20. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

2 KINGS XX, 5. Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord.

6. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

ZECH. x, 1. Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

II. EXAMPLES OF ANSWERS TO PRAYERS.

2 KINGS XX, 5. Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day thou shalt go up into the house of the Lord.

6. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own

sake, and for my servant David's sake.

2 KINGS XX, 11. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

2 KINGS VI, 18. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

ACTS XII, 5. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him.

ACTS XII, 7. And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

JAMES V, 17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

1 KINGS XVII, 37. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

EX. XXXII, 11. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12. Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of

the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.

14. And the Lord repented of the evil which he thought to do unto his people.

GEN. XVIII, 23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes;

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30. And he said unto him, O let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31. And he said, Behold now, I have taken upon myself to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32. And he said, O let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

PSALM XVIII, 6. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

PSALM XXXIV, 4. I sought the Lord, and he heard me, and delivered me from all my fears.

5. They looked unto him, and were lightened: and their faces were not ashamed.

6. This poor man cried, and the Lord heard him, and saved him out of all his troubles.

PSALM LXV, 2. O thou that hearest prayer, unto thee shall all flesh come.

PSALM CXVIII, 5. I called upon the Lord in distress: the Lord answered me, and set me in a large place.

JER. XXXIII, 3. Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

DAN. IX, 21. Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

DAN. X, 12. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

PSALM CXLV, 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

19. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.

1 SAM. i, 27. For this child I prayed; and the Lord hath given me my petition which I asked of him.

CHAPTER II.

PRAISE TO GOD.

I. PRAISE IS A CHRISTIAN DUTY.

PSALM XLVII, 6. Sing praises to God, sing praises: sing praises unto our King, sing praises.

7. For God is the King of all the earth: sing ye praises with understanding.

PSALM XCV, 1. O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3. For the Lord is a great God, and a great King above all gods.

PSALM IX, 11. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

PSALM XXII, 22. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

PSALM XXXV, 18. I will give thee thanks in the great congregation: I will praise thee among much people.

PSALM C, 1. Make a joyful noise unto the Lord, all ye lands.

PSALM C, 4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations.

PSALM CVII, 31. O that men would praise the Lord for his

goodness, and for his wonderful works to the children of men!

32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

PSALM CL, 1. Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

2. Praise him for his mighty acts: praise him according to his excellent greatness.

3. Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4. Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

6. Let every thing that hath breath praise the Lord. Praise ye the Lord.

HEB. XIII, 15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

ACTS XVI, 25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

MATT. XXVI, 30. And when they had sung a hymn, they went out into the mount of Olives.

EPH. V, 19. Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and

making melody in your heart to the Lord:

20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

2. PRAISE SHOULD BE EARNEST.

EPH. v, 19. Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

1 COR. xiv, 15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

PSALM CXI, 1. Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

COL. III, 16. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

PHIL. iv, 6. Rejoice in the Lord always: and again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord is at hand.

6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

COL. iv, 2. Continue in prayer, and watch in the same with thanksgiving.

PSALM v, 11. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

PSALM xxxii, 32. Be glad in the Lord, and rejoice, ye righteous:

and shout for joy, all ye that are upright in heart.

PSALM xxvii, 4. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

PSALM lxiii, 3. Because thy loving-kindness is better than life, my lips shall praise thee.

4. Thus will I bless thee while I live: I will lift up my hands in thy name.

PSALM xcvi, 1. The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

2. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

PSALM cxlix, 2. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

ISAIAH xli, 16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

1 CHRON. xvi, 31. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth.

32. Let the sea roar, and the fullness thereof: let the fields rejoice, and all that is therein.

1 SAM. ii, 1. And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

NEH. viii, 10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

HAB. iii, 17. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat;

the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

19. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.

1 PET. I, 8. Whom having not

seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

PHIL. III, 1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

PHIL. IV, 4. Rejoice in the Lord always: and again I say, Rejoice.

CHAPTER III.

FRUITS OF THE SPIRIT.

I. LOVE.

(1.) *Love to God.*

MATT. XXII, 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

DEUT. VI, 5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

DEUT. XI, 1. Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

JOSH. XXII, 5. But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

PROV. XXIII, 26. My son, give me thy heart, and let thine eyes observe my ways.

1 COR. XVI, 22. If any man love

not the Lord Jesus Christ, let him be anathema maranatha.

JUDE, 21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

DEUT. VII, 9. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

DEUT. XI, 13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul,

14. That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

PSALM CXLV, 20. The Lord preserveth all them that love him: but all the wicked will he destroy.

PROV. VIII, 17. I love them that

love me: and those that seek me early shall find me.

JOHN XIV, 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him.

JAMES I, 12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1 COR. II, 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

ROM. VIII, 28. And we know that all things work together for good to them that love God, to them who are called according to his purpose.

(2.) *The love of God.*

JOHN III, 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

ROM. V, 8. But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.

EPH. II, 4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;)

6. And hath raised us up together, and made us sit together

in heavenly places in Christ Jesus:

7. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

LUKE VI, 35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

1 JOHN IV, 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

JAMES V, 11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

HOSEA XI, 8. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together.

LAM. III, 22. It is of the Lord's mercies that we are not consumed, because his compassions fail not.

LAM. III, 32. But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33. For he doth not afflict willingly, nor grieve the children of men.

PSALM XXXVI, 7. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

PSALM LXIX, 16. Hear me, O Lord; for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies.

PSALM LXXVIII, 38. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

PSALM CIII, 13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

PSALM LXXXVI, 15. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

PSALM CXLV, 8. The Lord is gracious, and full of compassion: slow to anger, and of great mercy.

9. The Lord is good to all: and his tender mercies are over all his works.

MATT. IX, 35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

MATT. XIV, 14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

MATT. XV, 32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

MATT. XXIII, 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how

often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

JOHN XIII, 34. A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

JOHN XV, 9. As the Father hath loved me, so have I loved you: continue ye in my love.

ROM. V, 6. For when we were yet without strength, in due time Christ died for the ungodly.

7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

ROM. VIII, 37. Nay, in all these things we are more than conquerors through him that loved us.

EPH. V, 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

MATT. XX, 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

PHIL. II, 6. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

ISAIAH I, 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

ISAIAH LIII, 7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

1 PETER II, 21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

2 COR. VIII, 9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

(3.) *Love to the brethren.*

JAMES II, 8. If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well:

9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

COL. III, 14. And above all these things put on charity, which is the bond of perfectness.

1 THESS. III, 12. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.

ROM. XIII, 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man any thing, but to love one another: for he that

loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

11. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

GAL. v, 13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

GAL. v, 22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

1 COR. XIII, 13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 PETER IV, 8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

1 COR. XVI, 14. Let all your things be done with charity.

MATT. v, 43. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them

which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

LUKE VI, 32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

ROM. xv, 1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please his neighbor for his good to edification.

3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

1 COR. x, 24. Let no man seek his own, but every man another's wealth.

1 COR. x, 33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

2 COR. v, 15. And that he died for all, that they which live

should not henceforth live unto themselves, but unto him which died for them, and rose again.

1 JOHN III, 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

LUKE x, 33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

(4.) *Love to all men.*

LEV. XIX, 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.

LEV. XIX, 34. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

MATT. v, 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

ROM. XII, 9. Let love be without dissimulation. Abhor that

which is evil; cleave to that which is good.

HEB. x, 24. And let us consider one another, to provoke unto love, and to good works.

1 PETER i, 22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

1 JOHN ii, 10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

1 JOHN iv, 20. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21. And this commandment have we from him, That he who loveth God loveth his brother also.

1 JOHN iii, 18. My little children, let us not love in word, neither in tongue; but in deed and in truth.

PROV. xviii, 24. A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.

1 THESS. iv, 9. But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.

ROM. xii, 10. Be kindly affectioned one to another with brotherly love; in honor preferring one another.

1 THESS. iii, 12. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.

EPH. i, 15. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16. Cease not to give thanks for you, making mention of you in my prayers.

2 THESS. i, 3. We are bound to thank God always for you, brethren, as it is meet, because that

your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

LEV. xix, 17. Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.

1 JOHN iii, 14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

EX. xxiii, 5. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

ROM. xii, 21. Be not overcome of evil, but overcome evil with good.

2. Joy.

(1.) *Rejoice in God.*

PHIL. iii, 1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

ROM. v, 11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

PSALM xxxii, 11. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

ISAIAH xxix, 19. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

PSALM v, 11. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

ROM. v, 2. By whom also we have access by faith into this

grace wherein we stand, and rejoice in hope of the glory of God.

LUKE x, 20. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

ROM. xv, 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

PSALM iv, 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

PSALM xvi, 11. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forever more.

ACTS xvi, 34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

1 PETER i, 8. Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

ROM. xiv, 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

JOHN xvi, 20. Verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

JOHN xv, 11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

ISAIAH lxxv, 14. Thus saith the Lord, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, say-

ing, Surely God is in thee; and there is none else, there is no God.

PHIL. iii, 3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

PSALM xcii, 4. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

PSALM xliii, 4. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

PSALM lxiii, 5. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.

PSALM cxxii, 1. I was glad when they said unto me, Let us go into the house of the Lord.

EZRA iii, 12. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

ZECH. ii, 10. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.

PSALM xxxv, 27. Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

NEH. viii, 10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

PSALM XVI, 8. I have set the Lord always before me: because he is at my right hand, I shall not be moved.

9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

1 SAM. II, 1. And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

PSALM IX, 14. That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

PSALM CXVIII, 15. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

LUKE I, 47. And my spirit hath rejoiced in God my Savior.

PSALM XLVIII, 11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

PSALM XIX, 8. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

PSALM CXIX, 14. I have rejoiced in the way of thy testimonies, as much as in all riches.

(2.) *Rejoice always.*

PHIL. IV, 4. Rejoice in the Lord always: and again I say, Rejoice.

1 THESS. V, 16. Rejoice evermore.

ISAIAH LXV, 14. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

ISAIAH XII, 2. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

3. Therefore with joy shall ye draw water out of the wells of salvation.

ISAIAH XLI, 10. Fear thou not;

for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

DEUT. XII, 7. And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

DEUT. XXVI, 11. And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

JOEL II, 23. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

HAB. III, 17. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

PSALM XXIII, 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

ISAIAH XII, 1. And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 COR. I, 3. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any

trouble by the comfort wherewith we ourselves are comforted of God.

2 THESS. II, 16. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace.

PSALM xxxvi, 8. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9. For with thee is the fountain of life: in thy light shall we see light.

ISAIAH xli, 16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

JER. ix, 24. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.

GAL. vi, 14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

JOB xxii, 26. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

3. PEACE.

(1.) *Peace with God.*

ROM. v, 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

ROM. v, 10. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

GAL. ii, 19. For I, through the law, am dead to the law, that I might live unto God.

20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

EPH. i, 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

COL. i, 20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22. In the body of his flesh through death, to present you holy, and unblamable, and unreprouvable in his sight:

23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister.

EPH. ii, 13. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16. And that he might reconcile both unto God in one body by the

cross, having slain the enmity thereby:

17. And came and preached peace to you which were afar off, and to them that were nigh.

18. For through him we both have access by one Spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

HEB. II, 17. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

ROM. III, 24. Being justified freely by his grace through the redemption that is in Christ Jesus.

ACTS XIII, 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

1 COR. VI, 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

ROM. VI, 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

ROM. VIII, 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4. That the righteousness of

the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6. For to be carnally minded is death; but to be spiritually minded is life and peace.

7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

ROM. VIII, 33. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

GAL. IV, 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

ROM. XV, 33. Now the God of peace be with you all. Amen.

PSALM LXXXV, 8. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

ISAIAH IX, 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

2 THESS. III, 16. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

EPH. II, 14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15. Having abolished in his

flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

JOHN XIV, 27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

ROM. XIV, 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

GAL. V, 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.

JOB XXII, 21. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

EZEK. XXXIV, 25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

MAL. II, 5. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

ISAIAH LXVI, 12. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

ISAIAH LIV, 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

ISAIAH LV, 12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

ISAIAH XXVI, 3. Thou wilt keep him in perfect peace, whose mind

is staid on thee: because he trusteth in thee.

LUKE I, 79. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

ZECH. VIII, 12. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

JOHN XVI, 33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

PHIL., 4. I thank my God, making mention of thee always in my prayers.

5. Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints.

6. That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

(2.) *Peace of Mind—Tranquillity.*

PSALM IV, 8. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

PSALM XXIX, 11. The Lord will give strength unto his people; the Lord will bless his people with peace.

ISAIAH XXVI, 3. For thy loving-kindness is before mine eyes: and I have walked in thy truth.

COL. III, 15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

GAL. VI, 16. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

PSALM LXXII, 7. In his days

shall the righteous flourish, and abundance of peace so long as the moon endureth.

JER. xxxiii, 6. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

1 THESS. i, 1. Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

PSALM cxix, 165. Great peace have they which love thy law: and nothing shall offend them.

JOB xxxiv, 29. When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only.

PHIL., 4. I thank my God, making mention of thee always in my prayers,

5. Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6. That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

PSALM xxxvii, 37. Mark the perfect man, and behold the upright: for the end of that man is peace.

LUKE ii, 29. Lord, now lettest thou thy servant depart in peace, according to thy word:

30. For mine eyes have seen thy salvation.

EPH. ii, 14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

PSALM lxxxv, 8. I will hear what God the Lord will speak: for he will speak peace unto his

people, and to his saints: but let them not turn again to folly.

ISAIAH ix, 6. For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace.

ISAIAH liii, 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

PROV. iii, 17. Her ways are ways of pleasantness, and all her paths are peace.

(3.) *Disposed to promote peace.*

1 PET. iii, 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11. Let him eschew evil, and do good; let him seek peace, and ensue it.

JAMES iii, 17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

HEB. xii, 14. Follow peace with all men, and holiness, without which no man shall see the Lord.

2 TIM. ii, 24. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient;

25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

COL. iii, 8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

1 THESS. v, 13. And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

1 THESS. ii, 7. But we were gen-

tle among you, even as a nurse cherisheth her children.

COL. III, 15. And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

PHIL. II, 14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

EPH. IV, 1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2. With all lowliness and meekness, with long-suffering, forbearing one another in love;

3. Endeavoring to keep the unity of the Spirit in the bond of peace.

EPH. IV, 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

PSALM XXXIV, 14. Depart from evil, and do good; seek peace, and pursue it.

PROV. XV, 1. A soft answer turneth away wrath: but grievous words stir up anger.

JER. XXIX, 7. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

MATT. V, 9. Blessed are the peacemakers: for they shall be called the children of God.

ROM. XII, 10. Be kindly affectioned one to another with brotherly love; in honor preferring one another.

ROM. XII, 18. If it be possible, as much as lieth in you, live peaceably with all men.

2 COR. XIII, 11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

GAL. V, 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

4. LONG-SUFFERING.

(1.) *Patience under provocation.*

LUKE XXI, 19. In your patience possess ye your souls.

PSALM XXXVII, 1. Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

PSALM XXXVII, 7. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

ROM. II, 7. To them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life.

ROM. XII, 12. Rejoicing in hope; patient in tribulation; continuing instant in prayer.

HEB. X, 36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

2 COR. VI, 4. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings.

HEB. VI, 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

HEB. XII, 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross,

despising the shame, and is set down at the right hand of the throne of God.

JAMES I, 4. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

JAMES V, 7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

1 PET. II, 20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

2 PET. I, 5. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge.

EPH. IV, 1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

2. With all lowliness and meekness, with long-suffering, forbearing one another in love.

EPH. IV, 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

1 PET. III, 8. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:

9. Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye

are thereunto called, that ye should inherit a blessing.

PROV. XIX, 11. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

LUKE XVII, 3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

COL. III, 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

1 PET. II, 18. Servants, be subject to your masters, with all fear; not only to the good and gentle, but also to the froward.

19. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously.

(2.) *Submission to the will of God.*

1 SAM. III, 18. And Samuel told him every whit, and hid nothing from him. And he said, It is the

Lord: let him do what seemeth him good.

2 SAM. xvi, 10. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11. And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it: let him alone, and let him curse; for the Lord hath bidden him.

PSALM xxxix, 9. I was dumb, I opened not my mouth; because thou didst it.

JOHN xviii, 11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

LEV. xxvi, 41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

ISAIAH xlv, 9. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

JAMES iv, 7. Submit yourselves

therefore to God. Resist the devil, and he will flee from you.

JOB i, 20. Then Job arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.

21. And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

ACTS xxi, 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

JOHN xii, 27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

PSALM xlv, 10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

MATT. vi, 10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

HEB. xii, 9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

ROM. ix, 20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

ROM. v, 3. And not only so, but we glory in the tribulations also; knowing that tribulation worketh patience;

4. And patience, experience; and experience, hope.

TITUS ii, 2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

2 PET. i, 6. And to knowledge, temperance; and to temperance, patience; and to patience, godliness.

ROM. xv, 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

5. GENTLENESS.

(1.) *Must be kind.*

LUKE XIX, 41. And when he was come near, he beheld the city, and wept over it,

42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

ROM. xii, 15. Rejoice with them that do rejoice, and weep with them that weep.

1 PETER II, 8. If ye fulfill the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.

JOB VI, 14. To him that is afflicted pity should be showed from his friend; but he forsaketh the fear of the Almighty.

HEB. xiii, 3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

ISAIAH xxii, 4. Therefore said I, Look away from me; I will weep bitterly, labor not to comfort me; because of the spoiling of the daughter of my people.

JER. ix, 1. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

PSALM xxxv, 13. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned unto mine own bosom.

PROV. xix, 17. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

2 COR. xi, 29. Who is weak,

and I am not weak? who is offended, and I burn not?

GAL. vi, 2. Bear ye one another's burdens, and so fulfill the law of Christ.

1 COR. xii, 25. That there should be no schism in the body; but that the members should have the same care one for another.

26. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

1 JOHN III, 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

LUKE xv, 20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

EX. II, 6. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

2 SAM. xvii, 27. And it came to pass, when David was come to Mohanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,

28. Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29. And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

1 COR. ix, 22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

(2.) *Not contentious.*

1 PETER III, 8. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:

9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

PROV. XXIX, 22. An angry man stirreth up strife, and a furious man aboundeth in transgression.

PROV. XXX, 33. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife.

PROV. XXVII, 4. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

ECCLES. VII, 9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

ROM. XII, 17. But he beckoning unto them with the hand, to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, show these things unto James, and to the brethren. And he departed, and went into another place.

ROM. XIV, 10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? we shall all stand before the judgment-seat of Christ.

EPH. IV, 31. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice.

1 COR. IV, 5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

1 THESS. V, 14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-

minded, support the weak, be patient toward all men.

15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

HEB. X, 30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

PROV. XVII, 14. The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.

LEV. XIX, 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.

GEN. XLIX, 1. And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

2. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3. Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

5. Simeon and Levi are brethren; instruments of cruelty are in their habitations.

8. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

7. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

PROV. XVIII, 6. A fool's lips

enter into contention, and his mouth calleth for strokes.

Prov. xxvi, 17. He that passeth by, and meddleth with strife belongeth not to him, is like one that taketh a dog by the ears.

Prov. xx, 22. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

JOB v, 2. For wrath killeth the foolish man, and envy slayeth the silly one.

PSALM xxxvii, 8. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

(3.) *Should help the feeble.*

JOB vi, 14. To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

HEB. xiii, 3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

ROM. xii, 15. Rejoice with them that do rejoice, and weep with them that weep.

PHIL. iv, 14. Notwithstanding, ye have well done, that ye did communicate with my affliction.

Prov. xvii, 17. A friend loveth at all times, and a brother is born for adversity.

PSALM xxxv, 13. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

Ex. xxii, 21. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22. Ye shall not afflict any widow, or fatherless child.

Prov. xiv, 31. He that oppresses the poor reproacheth his Maker: but he that hon-

oreth him hath mercy on the poor.

DEUT. xxiv, 17. Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge.

Prov. xxii, 16. Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

Prov. xxii, 22. Rob not the poor, because he is poor: neither oppress the afflicted in the gate.

PSALM xli, 1. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

2. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

1 JOHN iii, 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

JAMES i, 27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

JAMES ii, 1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4. Are ye not then partial in yourselves, and are become judges of evil thoughts?

5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which

he hath promised to them that love him?

LEV. xxv, 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

DEUT. xv, 10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

MATT. v, 7. Blessed are the merciful: for they shall obtain mercy.

MATT. xxv, 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

PSALM cxii, 9. He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor.

PROV. xix, 17. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

PROV. xxii, 9. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

ISAIAH lviii, 6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo

the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as the noonday:

11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

6. GOODNESS.

(1.) *The right state of heart—be good.*

ROM. xv, 14. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

GAL. v, 22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

EPH. v, 9. (For the fruit of the Spirit is in all goodness and righteousness and truth.)

EPH. iv, 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

ROM. VII, 22. For I delight in the law of God after the inward man.

2 COR. IV, 16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

2 PETER I, 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

EZEK. XXXVI, 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

EZEK. XI, 19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh.

ROM. VII, 6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

1 JOHN II, 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1 JOHN IV, 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

ISAIAH XLIII, 6. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7. Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

1 PETER II, 21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth.

LEV. XIX, 2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

1 PETER I, 15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written, Be ye holy; for I am holy.

ROM. VIII, 29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

1 JOHN II, 6. He that saith he abideth in him ought himself also so to walk, even as he walked.

ISAIAH XXXV, 8. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

(2.) *Doing good—Beneficence.*

JOB XXIX, 12. Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

ACTS II, 44. And all that believed were together, and had all things common;

45. And sold their possessions and goods, and parted them to all men, as every man had need.

ACTS IV, 32. This Jesus hath God raised up, whereof we all are witnesses.

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35. Until I make thy foes thy footstool.

HEB. XIII, 3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

PHIL. IV, 14. Notwithstanding, ye have well done, that ye did communicate with my affliction.

JOB VI, 14. To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

PSALM LXXXII, 3. Defend the poor and fatherless: do justice to the afflicted and needy.

4. Deliver the poor and needy: rid them out of the hand of the wicked.

PROV. XXI, 13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

EZEK. XVI, 49. Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

JER. XXI, 12. O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

ISAIAH I, 17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

PSALM XXXI, 8. And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9. Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

ISAIAH XVI, 3. Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

PROV. XXIV, 11. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

PROV. XXI, 7. The robbery of the wicked shall destroy them; because they refuse to do judgment.

ISAIAH LVIII, 6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as noonday:

11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy

bones : and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

MICAH VI, 8. He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?

PROV. XXI, 3. To do justice and judgment is more acceptable to the Lord than sacrifice.

DEUT. XVI, 20. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

ROM. XIII, 7. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honor to whom honor.

8. Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law.

2 CHRON. XVI, 9. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly : therefore from henceforth thou shalt have wars.

PSALM IV, 3. But know that the Lord hath set apart him that is godly for himself : the Lord will hear when I call unto him.

PSALM V, 12. For thou, Lord, wilt bless the righteous ; with favor wilt thou compass him as with a shield.

PSALM XXXVII, 3. Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed.

PSALM XCII, 12. The righteous shall flourish like a palm tree : he shall grow like a cedar in Lebanon.

13. Those that be planted in the house of the Lord shall flourish in the courts of our God.

14. They shall still bring forth fruit in old age ; they shall be fat and flourishing ;

15. To shew that the Lord is upright : he is my rock, and there is no unrighteousness in him.

PROV. X, 3. The Lord will not suffer the soul of the righteous to famish : but he casteth away the substance of the wicked.

PROV. X, 30. The righteous shall never be removed : but the wicked shall not inhabit the earth.

PROV. XIII, 22. A good man leaveth an inheritance to his children's children : and the wealth of the sinner is laid up for the just.

ISAIAH XXXIII, 15. He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ;

16. He shall dwell on high ; his place of defense shall be the munitions of rocks : bread shall be given him : his waters shall be sure.

MATT. VI, 19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

1 TIM. VI, 6. But godliness with contentment is great gain.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

HEB. XIII, 16. But to do good and to communicate forget not : for with such sacrifices God is well pleased.

HEB. VI, 10. For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

PROV. XIX, 17. He that hath pity upon the poor lendeth unto

the Lord; and that which he hath given will he pay him again.

PSALM XLI, 1. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

1 TIM. VI, 17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

7. MEEKNESS.

(1.) *Christian lowliness.*

ZEPH. II, 3. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.

COL. III, 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

EPH. IV, 2. With all lowliness and meekness, with long-suffering, forbearing one another in love;

3. Endeavoring to keep the unity of the Spirit in the bond of peace.

2 TIM. II, 25. In meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth.

PSALM XXV, 9. The meek will he guide in judgment, and the meek will he teach his way.

1 TIM. VI, 11. But thou, O man of God, flee these things; and

follow after righteousness, godliness, faith, love, patience, meekness.

MATT. X, 16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

PSALM XXXVII, 11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

PSALM CXLVII, 6. The Lord lifteth up the meek: he casteth the wicked down to the ground.

ECCLES. VII, 8. Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit.

MATT. V, 5. Blessed are the meek: for they shall inherit the earth.

1 COR. IV, 12. And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it.

EPH. IV, 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

LUKE XVII, 3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

EPH. III, 8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9. And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

HEB. X, 36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

JAMES I, 4. But let patience have her perfect work, that ye

may be perfect and entire, wanting nothing.

JAMES V, 7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

1 THESS. II, 7. But we were gentle among you, even as a nurse cherisheth her children.

2 TIM. II, 24. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient;

25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

NEH. XII, 14. Follow peace with all men, and holiness, without which no man shall see the Lord.

PHIL. II, 14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

GAL. V, 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

JER. XXIX, 7. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

PROV. XV, 1. A soft answer turneth away wrath: but grievous words stir up anger.

PSALM XXXIV, 14. Depart from evil, and do good; seek peace, and pursue it.

2 COR. XIII, 11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live

in peace; and the God of love and peace shall be with you.

1 PET. II, 20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

JAMES V, 10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

(2.) *Humility.*

LEV. XXVI, 41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

JUDGES X, 15. And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

LUKE XV, 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

LUKE XVIII, 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified rather

than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

PROV. xv, 33. The fear of the Lord is the instruction of wisdom; and before honor is humility.

MICAH vi, 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

JAMES iv, 6. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1 PET. v, 5. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

MATT. v, 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

ISAIAH lvii, 15. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

PSALM x, 17. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.

PSALM cxxxviii, 6. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

PROV. iii, 34. Surely he scorneth the scorers: but he giveth grace unto the lowly.

PROV. xxii, 4. By humility and the fear of the Lord art riches, and honor, and life.

PROV. xxix, 23. A man's pride shall bring him low: but honor shall uphold the humble in spirit.

ACTS xx, 18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19. Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews.

2 SAM. xxiv, 17. And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

LUKE xxiii, 40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

8. TEMPERANCE.

(1.) *Self-Denial.*

MATT. xvi, 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

LUKE vi, 32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33. And if ye do good to them which do good to you, what thank

have ye? for sinners also do even the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

ROM. xv, 1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please his neighbor for his good to edification.

3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

1 COR. x, 24. Let no man seek his own, but every man another's wealth.

1 COR. x, 33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

1 JOHN III, 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

LUKE x, 33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

ROM. ix, 1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2. That I have great heaviness and continual sorrow in my heart.

3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

2 COR. VIII, 9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

LEV. xxvi, 41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

JOB xxix, 12. Because I delivered the poor that crieth, and the fatherless, and him that had none to help him.

13. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

(2.) *Christian Moderation.*

1 COR. ix, 25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

GAL. v, 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. And they that are Christ's have crucified the flesh with the affections and lusts.

2 PETER I, 5. And besides this, giving all diligence, add to your

faith virtue; and to virtue knowledge;

6. And to knowledge temperance; and to temperance patience; and to patience godliness.

PROV. XXIII, 20. Be not among wine-bibbers; among riotous eaters of flesh.

PROV. XXIII, 31. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright:

32. At the last it biteth like a serpent, and stingeth like an adder.

ISAIAH V, 11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

ISAIAH V, 22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink!

ISAIAH XXVIII, 1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

ROM. XIII, 13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

1 COR. VI, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

GAL. V, 19. Now the works of the flesh are manifest; which are these; Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

EPH. V, 18. And be not drunk

with wine, wherein is excess; but be filled with the Spirit.

PROV. VI, 27. Can a man take fire in his bosom, and his clothes not be burnt?

DAN. I, 11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14. So he consented to them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21. And Daniel continued even unto the first year of king Cyrus.

ROM. XIV, 21. It is good neither

to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

1 COR. v, 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one no not to eat.

LEV. x, 8. And the Lord spake unto Aaron, saying,

9. Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations:

10. And that ye may put difference between holy and unholy, and between unclean and clean;

11. And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

NUM. vi, 1. And the Lord spake unto Moses, saying,

2. Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord;

3. He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4. All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

PROV. xxxi, 4. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5. Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

1 THESS. v, 22. Abstain from all appearance of evil.

PROV. xxiii, 1. When thou sit-

test to eat with a ruler, consider diligently what is before thee:

2. And put a knife to thy throat, if thou be a man given to appetite.

3. Be not desirous of his dainties: for they are deceitful meat.

LUKE xxi, 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

1 COR. viii, 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

(3.) *Self-Government.*

LUKE xiv, 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple.

LUKE xiv, 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple.

ROM. xv, 1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please his neighbor for his good to edification.

3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

1 COR. ix, 27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

PROV. xvi, 32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

9. FAITH.

(1.) *Belief in God's Word.*

ROM. iv, 20. For the invisible things of him from the creation of the world are clearly seen,

being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

HEB. XI, 7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath foundations, whose builder and maker is God.

11. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

HEB. XI, 1. Now faith is the substance of things hoped for, the evidence of things not seen.

ROM. VI, 9. Knowing that Christ being raised from the dead dieth

no more; death hath no more dominion over him.

10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

HEB. XI, 3. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

ROM. X, 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

ROM. IV, 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

HEB. XI, 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

HEB. X, 23. Let us hold fast the profession of our faith without wavering; for he is faithful that promised.

2 TIM. I, 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

GAL. II, 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

GAL. III, 22. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

GAL. III, 26. For ye are all the children of God by faith in Christ Jesus.

GAL. III, 14. That the blessing of Abraham might come on the

Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

PHIL. III, 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

LUKE XXII, 32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

(2.) *Trust in God.*

1 TIM. I, 18. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19. Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.

1 TIM. VI, 12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

1 THESS. II, 13. For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God, which effectually worketh also in you that believe.

HEB. IV, 2. For unto us was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it.

ROM. IV, 16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

HEB. VI, 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

ROM. V, 2. By whom also we

have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

EPH. III, 12. And the law is not of faith: but, The man that doeth them shall live in them.

GAL. III, 26. For ye are all the children of God by faith in Christ Jesus.

JOHN I, 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

GAL. V, 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

ACTS XVI, 34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house.

ROM. XV, 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

ISAIAH XXVIII, 16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

1 PETER II, 6. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

EPH. III, 17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.

MATT. XXI, 22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

GAL. II, 20. I am crucified with Christ: nevertheless I live; yet

not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

ROM. XI, 20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

2 COR. I, 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

ROM. IV, 12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

2 COR. V, 7. (For we walk by faith, not by sight.)

HEB. XI, 2. For by it the elders obtained a good report.

1 JOHN V, 4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1 PET. V, 9. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

EPH. VI, 16. Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.

PSALM XXVII, 13. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

1 TIM. IV, 10. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe.

ACTS VI, 5. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

ACTS XI, 24. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

1 TIM. I, 5. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

2 COR. VIII, 7. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

ACTS XIV, 22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

COL. I, 23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister.

ROM. IV, 20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

1 COR. XVI, 13. Watch ye, stand fast in the faith, quit you like men, be strong.

1 TIM. I, 19. Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.

LUKE XVII, 5. And the apostles said unto the Lord, Increase our faith.

2 TIM. I, 12. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

HEB. X, 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

JAMES II, 18. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20. But wilt thou know, O vain man, that faith without works is dead?

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26. For as the body without the spirit is dead, so faith without works is dead also.

MATT. XVII, 20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.

MATT. XXI, 21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

MARK IX, 23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

1 PET. I, 6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ.

(3.) *Faith exemplified.*

NUM. XIII, 30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

JOB XIX, 25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

26. And though after my skin worms destroy this body, yet in my flesh shall I see God:

27. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

DAN. III, 17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

DAN. VI, 10. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11. Then these men assembled, and found Daniel praying and making supplication before his God.

12. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the

Medes and Persians, which altereth not.

13. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.

15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live forever.

22. My God hath sent his angel, and hath shut the lions'

mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

MATT. XVI, 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

LUKE VII, 50. And he said to the woman, Thy faith hath saved thee; go in peace.

JOHN I, 49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

JOHN XI, 27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

JOHN XVI, 30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

JOHN XX, 28. And Thomas answered and said unto him, My Lord and my God.

ACTS VI, 5. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

ACTS VI, 7. And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

ACTS VIII, 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

ACTS XI, 24. For he was a good

man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

ACTS XIII, 12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

ACTS XVI, 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the Word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

ROM. I, 8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

COL. I, 4. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.

1 THESS. I, 3. Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

2 TIM. I, 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

2 TIM. IV, 7. I have fought a good fight, I have finished my course, I have kept the faith.

HEB. XI, 1. Now faith is the substance of things hoped for, the evidence of things not seen.

2. For by it the elders obtained a good report.

3. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

4. By faith Abel offered unto

God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath foundations, whose builder and maker is God.

11. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14. For they that say such

things declare plainly that they seek a country.

15. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18. Of whom it was said, That in Isaac shall thy seed be called:

19. Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.

20. By faith Isaac blessed Jacob and Esau concerning things to come.

21. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.

22. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29. By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

30. By faith the walls of Jericho fell down, after they were compassed about seven days.

31. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38. Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

39. And these all, having obtained a good report through faith, received not the promise:

40. God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER IV.

RELATIVE DUTIES OF CHRISTIANS TOWARD EACH OTHER.

I. TO LOVE ONE ANOTHER.

ROM. XIII, 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

COL. III, 14. And above all these things put on charity, which is the bond of perfectness.

1 THESS. III, 12. And the Lord make you to increase and abound in love, one toward another, and toward all men, even as we do toward you.

1 COR. XIII, 1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

GAL. V, 13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14. For all law is fulfilled in one word, even in this; Thou

shalt love thy neighbor as thyself.

JAMES II, 8. If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well:

9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

1 PET. IV, 8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

MATT. VII, 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

MATT. XXII, 39. And the second is like unto it, Thou shalt love thy neighbor as thyself.

ROM. XV, 1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves,

2. Let every one of us please his neighbor for his good to edification.

3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

1 COR. X, 33. Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God:

33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

1 JOHN III, 16. Hereby perceive we the love of God, because he laid down his life for us: and we

ought to lay down our lives for the brethren.

LUKE x, 33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

2. TO LIVE IN PEACE.

MATT. v, 9. Blessed are the peacemakers: for they shall be called the children of God.

ROM. xii, 10. Be kindly affectioned one to another with brotherly love; in honor preferring one another.

ROM. xiv, 19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

1 COR. vii, 15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

2 COR. xiii, 11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

GAL. v, 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

EPH. iv, 1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2. With all lowliness and meekness, with long-suffering, forbearing one another in love;

3. Endeavoring to keep the unity of the Spirit in the bond of peace.

EPH. iv, 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

PHIL. ii, 14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

COL. iii, 8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old man with his deeds.

1 THESS. ii, 7. But we were gentle among you, even as a nurse cherisheth her children.

2 TIM. ii, 24. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.

HEB. xii, 14. Follow peace with all men, and holiness, without which no man shall see the Lord.

JAMES iii, 17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

1 PET. iii, 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11. Let him eschew evil, and do good; let him seek peace, and ensue it.

3. CHRISTIAN FORBEARANCE.

PROV. xix, 11. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

1 COR. xiii, 4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

EPH. iv, 1. I therefore, the prisoner of the Lord, beseech you

that ye walk worthy of the vocation wherewith ye are called,

2. With all lowliness and meekness, with long-suffering, forbearing one another in love.

1 PET. II, 18. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward:

19. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

1 PET. II, 23. Who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously.

1 PET. III, 8. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:

9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

4. DUTY TO FORGIVE ONE ANOTHER.

MATT. VI, 12. And forgive us our debts, as we forgive our debtors.

MATT. VI, 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

MATT. XVIII, 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say

not unto thee, Until seven times: but, Until seventy times seven.

MATT. XVIII, 33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

LUKE VI, 37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

LUKE XVII, 3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

EPH. IV, 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

COL. III, 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

5. TRUE FRIENDSHIP.

PROV. XVIII, 24. A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.

PROV. XVII, 17. A friend loveth at all times, and a brother is born for adversity.

2 SAM. I, 26. I am distressed for thee, my brother Jonathan: very pleasant hast thou been

unto me: thy love to me was wonderful, passing the love of woman.

PROV. xxvii, 9. Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

6. TO BE BENEVOLENT.

JOB xxix, 12. Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

ACTS ii, 44. And all that believed were together, and had all things common.

ACTS iv, 34. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

MATT. x, 8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

ECCLES. xi, 1. Cast thy bread upon the waters: for thou shalt find it after many days.

2. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

LUKE iii, 11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

LUKE xii, 33. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

ACTS xx, 35. I have showed you all things, how that so

laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

2 COR. viii, 7. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

GAL. vi, 9. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10. Finally, my brethren, be strong in the Lord, and in the power of his might.

HEB. xiii, 16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

1 TIM. vi, 17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

7. LIBERALITY REWARDED.

PSALM xxxvii, 3. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

PSALM xxxvii, 25. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26. He is ever merciful, and lendeth; and his seed is blessed.

PSALM cxii, 5. A good man showeth favor, and lendeth: he will guide his affairs with discretion.

6. Surely he shall not be moved

forever: the righteous shall be in everlasting remembrance.

PROV. III, 9. Honor the Lord with thy substance, and with the first-fruits of all thine increase:

10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

PROV. XI, 24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

PROV. XIII, 7. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.

ISAIAH XXXII, 8. But the liberal deviseth liberal things; and by liberal things shall he stand.

MAL. III, 9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, and there shall not be room enough to receive it.

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

LUKE VI, 38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

2 COR. IX, 6. But this I say, He which soweth sparingly shall

reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

LEV. XXV, 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

DEUT. XV, 10. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto.

11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

JAMES I, 27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

JAMES II, 1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man with vile raiment;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit there under my footstool:

4. Are ye not then partial in yourselves, and are become judges of evil thoughts?

5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

1 JOHN III, 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

8. ENCOURAGEMENTS TO LIBER- ALITY.

PSALM XLI, 1. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

2. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.

PSALM CXII, 9. He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor.

PROV. XIX, 17. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

ISAIAH LVIII, 6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? and

that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, and putting forth of the finger, and speaking vanity;

10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

MATT. V, 7. Blessed are the merciful: for they shall obtain mercy.

MATT. XXV, 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

CHAPTER V.

DOMESTIC DUTIES.

I. THE MARRIAGE RELATION
INSTITUTED AND RECOM-
MENDED.

GEN. II, 18. And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him.

GEN. II, 21. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof:

22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

PROV. XVIII, 22. Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.

EPH. V, 31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

1 TIM. IV, 1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2. Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

HEB. XIII, 4. Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

1 TIM. V, 14. I will therefore that the younger women marry, bear children, guide the house,

give none occasion to the adversary to speak reproachfully.

2. CAUTIONS AGAINST IMPROPER
MARRIAGES.

DEUT. VII, 3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

1 COR. VII, 39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

2 COR. VI, 14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

AMOS III, 3. Can two walk together, except they be agreed?

3. MUTUAL DUTIES OF HUSBANDS
AND WIVES.

EPH. 5, 21. Submitting yourselves one to another in the fear of God.

22. Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the savior of the body.

24. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

25. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it;

EPH. v, 28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

EPH. v, 33. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

TITUS II, 4. That they may teach the young women to be sober, to love their husbands, to love their children.

5. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

4. DUTY OF PARENTS TO THEIR CHILDREN.

(1.) *To provide for them.*

2 COR. XII, 14. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

1 TIM. v, 8. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

(2.) *To administer needful correction.*

HEB. XII, 9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

PROV. x, 13. In the lips of him that hath understanding wisdom is found; but a rod is for the back of him that is void of understanding.

PROV. XIII, 24. He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.

PROV. XIX, 18. Chasten thy son

while there is hope, and let not thy soul spare for his crying.

PROV. XXII, 15. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

PROV. XXIII, 13. Withhold not correction from the child; for if thou beatest him with the rod, he shall not die.

14. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

(3.) *Encouragements to parental faithfulness.*

GEN. XVII, 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

GEN. XVIII, 19. For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

PSA. XXXVII, 26. He is ever merciful, and lendeth; and his seed is blessed.

PSA. CIII, 17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18. To such as keep his covenant, and to those that remember his commandments to do them.

PROV. XX, 7. The just man walketh in his integrity; his children are blessed after him.

PROV. XXII, 6. Train up a child in the way he should go; and when he is old, he will not depart from it.

2 TIM. I, 1. Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2. To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

5. DUTY OF CHILDREN TO THEIR PARENTS.

Ex. xx, 12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

LEV. ix, 3. Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God.

PROV. i, 8. My son, hear the instruction of thy father, and forsake not the law of thy mother:

9. For they shall be an ornament of grace unto thy head, and chains about thy neck.

PROV. xiii, 1. A wise son heareth his father's instruction; but a scorner heareth not rebuke.

PROV. xxiii, 22. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

MATT. xv, 4. For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6. And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

ЕРН. vi, 1. Children, obey your parents in the Lord; for this is right.

2. Honor thy father and mother, (which is the first commandment with promise;)

3. That it may be well with thee, and thou mayest live long on the earth.

6. DISOBEDIENT CHILDREN PUNISHED.

Ex. xxi, 15. And he that smiteth his father, or his mother, shall be surely put to death.

Ex. xxi, 17. And he that curseth his father, or his mother, shall surely be put to death.

DEUT. xxi, 18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto him.

DEUT. xxvii, 16. Cursed be he that setteth light by his father or his mother; and all the people shall say, Amen.

PROV. xx, 20. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

PROV. xxx, 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

7. DIVORCE.

MAL. ii, 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16. For the Lord, the God of Israel, saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

MATT. xix, 4. And he answered and said unto them, Have ye not read, that he which made them

at the beginning, made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

MATT. XIX, 8. He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

MARK X, 2. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3. And he answered and said unto them, What did Moses command you?

4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

6. But from the beginning of the creation God made them male and female.

7. For this cause shall a man leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house his disciples asked him again of the same matter.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

LUKE XVI, 18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

ROM. VII, 2. For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

1 COR. VII, 10. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

8. POLYGAMY.

MAL. II, 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

MATT. XIX, 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

MARK X, 11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put

away her husband, and be married to another, she committeth adultery.

DEUT. xvii, 17. Neither shall

he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

BOOK VII.

CHRISTIAN EXPERIENCE.

CHRISTIAN EXPERIENCE.

I. REPENTANCE.

REPENTANCE is sometimes used generally, for a change of mind, and an earnest wishing that something were undone that has been done. Taken in a religious sense, it signifies contrition of sin, and sorrow for it. But there is, 1. A partial, or worldly repentance, wherein one is grieved for and turns from his sin merely on account of the hurt it has done or is likely to do him. So a malefactor, who still loves his sin, repents of doing it because it brings him to punishment. 2. An evangelical repentance, which is a godly sorrow wrought in the heart of a sinful person by the Word and Spirit of God, whereby, from a sense of sin as offensive to God, and defiling and endangering to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all known sins, turns from them to God as his Savior and Lord. This is called "repentance toward God," as therein we turn from sin to him, and "repentance unto life;" as it "leads to spiritual life, and is the first step to eternal life." (Watson's Dictionary, page 816.)

2. REGENERATION.

Regeneration—a new birth. It is that work of the Holy Spirit by which we experience a change of heart.

It is designated in the Scriptures as being *born again*, *born from above*, being quickened, by Christ being formed in the heart, by our partaking of the Divine nature, by being risen with Christ. The efficient cause of regeneration is the Holy Ghost. The change in regeneration consists in the recovery of the moral image of God upon the human heart, whereby man is enabled to love God supremely, and serve him as our highest end, to delight in him as our chief good. The sum of the moral law, as expounded by our Savior, is to love the Lord our God with all our heart, and soul, and mind, and strength. This is the duty of every rational creature, and in order to obey it perfectly no part of our inward affection or actual service ought to be at any time or in the least degree misapplied. Regeneration consists in the principle of holiness being implanted in the heart, obtaining the ascendancy, and habitually prevailing over its opposite. Although various phrases are used in the Scriptures by which to express this change, such as *putting off the old man* and *putting on the new man*, as *walking after the Spirit*, yet it is all effected by the Word of God or the Gospel of salvation gaining an entrance into the mind through divine teaching, so as to possess the understanding, subdue the will, and control the affections. Regeneration should be distinguished from justification, although connected with it. Justification places us in a new relation to God. Regeneration places us in a new moral state.

CHAPTER I.

CHRISTIAN EXPERIENCE.

I. CONVICTION FOR SIN.

LUKE xv, 17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

JOHN xvi, 7. Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me.

ACTS ii, 37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

ROM. vii, 9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

10. And the commandment, which was ordained to life, I found to be unto death.

11. For sin, taking occasion by the commandment, deceived me, and by it slew me.

ROM. vii, 19. For the good that I would I do not: but the evil which I would not, that I do.

20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21. I find then a law, that,

when I would do good, evil is present with me.

22. For I delight in the law of God after the inward man:

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24. O wretched man that I am! who shall deliver me from the body of this death?

ROM. v, 21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

ROM. iii, 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

JOHN iii, 18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

MATT. xxvii, 3. Then Judas, which had betrayed him, when

he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

2. SINNERS CALLED UPON TO REPENT.

DEUT. x, 16. Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

JOSHUA XXIV, 23. Now therefore put away (said he) the strange gods which are among you, and incline your hearts unto the Lord God of Israel.

1 SAM. VII, 3. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ash-taroath from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

PROV. XXIII, 26. My son, give me thy heart, and let thine eyes observe my ways.

ISAIAH LV, 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

ISAIAH I, 16. Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil.

ISAIAH XLV, 22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

ISA. XLII, 18. Hear, ye deaf; and look, ye blind, that ye may see.

EZEK. XVIII, 30. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?

32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

JER. IV, 3. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

JER. IV, 14. O Jerusalem, wash thy heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

EZEK. XXXIII, 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

JOEL II, 12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.

13. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

ACTS III, 19. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

ACTS VIII, 22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought

of thy heart may be forgiven thee.

23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

ACTS xvi, 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

ACTS xxvi, 20. But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and then turn to God, and do works meet for repentance.

ROM. xii, 2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

ROM. xiii, 14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

EPH. iv, 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

2 COR. v, 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

EPH. v, 14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

JAMES v, 7. Casting all your care upon him; for he careth for you.

8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

EZEK. xxxiii, 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of

the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

ISA. i, 18. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

ISA. xlviii, 17. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

18. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.

REV. iii, 20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

MATT. xi, 28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

MATT. xxii, 4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

LUKE xiv, 17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

ISA. xlv, 22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

ISA. lv, 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come,

buy wine and milk without money and without price.

2. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

MATT. XXIII, 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

3. GOD EXPOSTULATES WITH SINNERS.

DEUT. v, 29. O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!

DEUT. xxxii, 29. O that they were wise, that they understood this, that they would consider their latter end!

EZEK. xviii, 32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

PSA. lviii, 13. The Lord also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire.

14. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

ISA. xlvi, 18. O that thou hadst hearkened to my commandments; then had thy peace been

as a river, and thy righteousness as the waves of the sea.

LUKE xix, 41. And when he was come near, he beheld the city, and wept over it,

42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

JOHN v, 40. And ye will not come to me, that ye might have life.

ACTS vii, 51. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

MATT. xxii, 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son;

3. And sent forth his servants to call them that were bidden to the wedding; and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.

5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants, and entreated them spitefully, and slew them.

LUKE xiv, 17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

20. And another said, I have married a wife, and therefore I can not come.

4. REPENTANCE DEMANDED.

LUKE XIII, 3. I tell you, nay: except ye repent, ye shall all likewise perish.

MARK VI, 12. And they went out, and preached that men should repent.

ACTS II, 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

ACTS III, 19. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

ACTS VIII, 22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee.

ACTS XVII, 30. And the times of this ignorance God winked at; but now commandeth all men every-where to repent.

ACTS XX, 21. And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house.

ACTS XXVI, 20. But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea; and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

REV. II, 5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

MATT. III, 1. In those days came John the Baptist, preaching in the wilderness of Judea,

2. And saying, Repent ye: for the kingdom of heaven is at hand.

EZEK. XIV, 6. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols;

and turn away your faces from all your abominations.

EZEK. XVIII, 30. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

5. REPENTANCE INCLUDES SORROW FOR SIN, AND CONFES- SION.

PSALM XXXVIII, 4. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me.

5. My wounds stink and are corrupt because of my foolishness.

6. I am troubled; I am bowed down greatly; I go mourning all the day long.

7. For my loins are filled with a loathsome disease; and there is no soundness in my flesh.

8. I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

PSALM XXXVIII, 18. For I will declare mine iniquity; I will be sorry for my sin.

PSALM LI, 3. For I acknowledge my transgressions; and my sin is ever before me.

4. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.

EZEK. XXXVI, 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

MATT. xxvi, 75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

LUKE xv, 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

MATT. iv, 17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

LUKE xiii, 3. I tell you, nay: but, except ye repent, ye shall all likewise perish.

ACTS ii, 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

ACTS iii, 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

ACTS viii, 22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

ACTS xvii, 30. And the times of this ignorance God winked at; but now commandeth all men every-where to repent.

ACTS xx, 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

ACTS xxvi, 20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

JOB xlii, 5. I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

PSALM xxxviii, 4. Give them according to their deeds, and ac-

cording to the wickedness of their endeavors: give them after the work of their hands: render to them their desert.

5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

6. Blessed be the Lord, because he hath heard the voice of my supplications.

7. The Lord is my strength and my shield; my heart trusteth in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8. The Lord is their strength, and he is the saving strength of his anointed.

EZRA ix, 5. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God,

6. And said, O my God, I am ashamed and blush to lift my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

7. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

PSALM li, 3. For I acknowledge my transgressions: and my sin is ever before me.

4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

EZEK. xxxvi, 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations.

LUKE xv, 18. I will arise and go to my father, and will say

unto him, Father, I have sinned against heaven; and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

LUKE XVIII, 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner!

6. GENUINE REPENTANCE ACCEPTABLE TO GOD.

2 CHRON. VII, 14. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

PSALM XXXIV, 18. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

PSALM LI, 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

ISAIAH LV, 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

PSALM CXLVII, 3. He healeth the broken in heart, and bindeth up their wounds.

ISAIAH LV, 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an

everlasting covenant with you, even the sure mercies of David.

ISAIAH LXVI, 2. For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

HOSEA VI, 1. Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

JER. III, 22. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God.

JOEL II, 12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

13. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

ZECH. I, 3. Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

LUKE XV, 21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted

calf, and kill it; and let us eat, and be merry.

7. REPENTANCE INCLUDES REFORMATION.

EZRA ix, 6. And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

JOB xiii, 23. How many are mine iniquities and sins? make me to know my transgression and my sin.

PSALM xxxviii, 18. For I will declare mine iniquity; I will be sorry for my sin.

DEUT. x, 16. Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

JOB xxxiv, 32. That which I see not teach thou me: if I have done iniquity, I will do no more.

ISAIAH i, 16. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil:

17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

JER. vii, 3. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

JER. vii, 5. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor.

MATT. iii, 8. Bring forth therefore fruits meet for repentance.

LUKE iii, 8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

JOHN v, 14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

ROM. vi, 1. What shall we say then? Shall we continue in sin, that grace may abound?

EPH. iv, 14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

JAMES iv, 8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

JOB xi, 14. If iniquity be in thy hand, put it far away, and let not wickedness dwell in thy tabernacles.

15. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear.

DEUT. xxx, 2. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul.

i SAM. vii, 3. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ash-taroath from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

ISAIAH xix, 22. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them.

ISAIAH lv, 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

EZEK. xviii, 27. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which

is lawful and right, he shall save his soul alive.

28. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

HOSEA VI, 1. Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

ISAIAH X, 21. The remnant shall return, even the remnant of Jacob, unto the mighty God.

EZEK. XVIII, 31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

ACTS III, 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

8. CONVERSION, INCLUDING PARDON AND REGENERATION.

2 COR. V, 17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

GAL. V, 24. And they that are Christ's have crucified the flesh with the affections and lusts.

GAL. VI, 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

ROM. VIII, 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

JOHN III, 6. That which is born

of the flesh is flesh; and that which is born of the Spirit is spirit.

EPH. IV, 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23. And be renewed in the spirit of your mind.

DEUT. XXX, 6. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.

PSALM LI, 10. Create in me a clean heart, O God; and renew a right spirit within me.

PSALM CXIX, 32. I will run the way of thy commandments, when thou shalt enlarge my heart.

JER. XXIV, 7. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

JER. XXXI, 33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

EZEK. XI, 19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:

20. That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

EZEK. XXXVI, 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh,

and I will give you a heart of flesh.

27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

JOHN I, 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

JOHN VI, 44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

EPH. II, 4. But God, who is rich in mercy, for his great love where-with he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.)

EPH. II, 8. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.

EPH. II, 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

EPH. IV, 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

COL. I, 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

TITUS III, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6. Which he shed on us abundantly through Jesus Christ our Savior.

JAMES I, 18. Of his own will

begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

1 COR. XV, 10. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

ROM. I, 6. Among whom are ye also the called of Jesus Christ:

7. To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

1 COR. I, 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1 PET. II, 9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.

JOHN VII, 17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

1 COR. II, 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

2 COR. IV, 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

EPH. V, 8. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light.

COL. I, 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13. Who hath delivered us from

the power of darkness, and hath translated us into the kingdom of his dear Son:

14. In whom we have redemption through his blood, even the forgiveness of sins.

1 THESS. v, 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.

1 JOHN II, 8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9. He that saith he is in the light, and hateth his brother, is in darkness even until now.

10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

1 JOHN II, 20. But ye have an unction from the Holy One, and ye know all things.

21. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

JOHN VI, 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

CHAPTER II.

I. EVIDENCES OF REGENERATION.

ROM. VIII, 14. For as many as are led by the Spirit of God, they are the sons of God.

ROM. VIII, 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

JOHN VIII, 47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

JOHN XIII, 35. By this shall all men know that ye are my disciples, if ye have love one to another.

JOHN XIV, 21. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

JOHN XIV, 23. Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.

1 JOHN II, 3. And hereby we do know that we know him, if we keep his commandments.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6. He that saith he abideth in him, ought himself also so to walk, even as he walked.

1 JOHN III, 14. We know that we have passed from death unto

life, because we love the brethren. He that loveth not his brother abideth in death.

1 JOHN III, 18. My little children, let us not love in word, neither in tongue; but in deed and in truth.

19. And hereby we know that we are of the truth, and shall assure our hearts before him.

1 JOHN III, 24. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 JOHN VI, 1. Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him.

2. By this we know that we love the children of God, when we love God, and keep his commandments.

3. For this is the love of God, that we keep his commandments; and his commandments are not grievous.

4. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

PSALM CXIX, 6. Then shall I not be ashamed, when I have respect unto all thy commandments.

MATT. VII, 16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but

he that doeth the will of my Father which is in heaven.

ROM. V, 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

ROM. XV, 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

TITUS III, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

1 JOHN IV, 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

1 JOHN V, 10. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.

11. And this is the record, that God hath given to us eternal life, and this life is in his Son.

12. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

1 JOHN II, 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

ROM. VIII, 14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby ye cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

GAL. v, 18. But if ye be led by the Spirit, ye are not under the law.

EPH. i, 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

GAL. v, 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.

23. Meekness, temperance: against such there is no law.

24. And they that are Christ's have crucified the flesh, with the affections and lusts.

2. CHRISTIAN HOLINESS.

DEUT. xxx, 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

JER. xxiv, 7. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.

JER. xxxi, 33. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

PSA. li, 10. Create in me a clean heart, O God; and renew a right spirit within me.

EZEK. xi, 19. And I will give them one heart, and I will put a new spirit within you; and I will

take the stony heart out of their flesh, and will give them a heart of flesh:

20. That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

EZEK. xxxvi, 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

EPH. iv, 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

EPH. v, 8. For ye were some time darkness, but now are ye light in the Lord: walk as children of light.

1 THESS. v, 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

1 PET. ii, 9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.

LEV. xi, 45. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

LEV. xx, 7. Sanctify yourselves therefore, and be ye holy; for I am the Lord your God.

EPH. v, 27. That he might present it to himself a glorious

Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

HEB. VII, 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

1 PET. II, 21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

LEV. XIX, 2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

1 PET. I, 15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written, Be ye holy; for I am holy.

ROM. VIII, 29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

1 JOHN II, 6. He that saith he abideth in him, ought himself also so to walk, even as he walked.

ISAIAH XXXV, 8. And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

PSALM XXIV, 3. Who shall ascend into the hill of the Lord?

and who shall stand in his holy place?

4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

HEB. XII, 14. Follow peace with all men, and holiness, without which no man shall see the Lord.

EPH. I, 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

1 THESS. IV, 7. For God hath not called us unto uncleanness, but unto holiness.

1 TIM. I, 9. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

EPH. IV, 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

1 COR. III, 17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

HEB. III, 1. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

ROM. VI, 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

LUKE I, 74. That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,

75. In holiness and righteousness before him, all the days of our life.

ROM. VI, 13. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the

dead, and your members as instruments of righteousness unto God:

14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17. But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.

18. Being then made free from sin, ye became the servants of righteousness.

19. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

ROM. XII, 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1 PET. I, 15. But as he which hath called you is holy, so be ye holy in all manner of conversation.

2 PET. II, 11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

2 COR. VII, 1. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

COL. I, 22. In the body of his flesh through death, to present you holy, and unblamable, and unprovable in his sight.

1 THESS. III, 13. To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

REV. XXII, 11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

TITUS II, 3. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things.

ZECH. XIV, 20. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD: and the pots in the Lord's house shall be like the bowls before the altar.

21. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

1 CHRON. XVI, 29. Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.

PSALM XXIX, 2. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

PSALM XCIII, 5. Thy testimonies are very sure: holiness becometh thy house, O Lord, forever.

1 TIM. II, 8. I will therefore that men pray every-where, lifting up holy hands, without wrath and doubting.

TITUS I, 8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate.

ISAIAH LII, 11. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

1 TIM. iv, 12. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

JOHN xv, 8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

PSALM LXXXVI, 2. Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.

JER. II, 3. Israel was holiness unto the Lord, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord.

MATT. VI, 20. But lay up for yourselves treasures in heaven,

where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

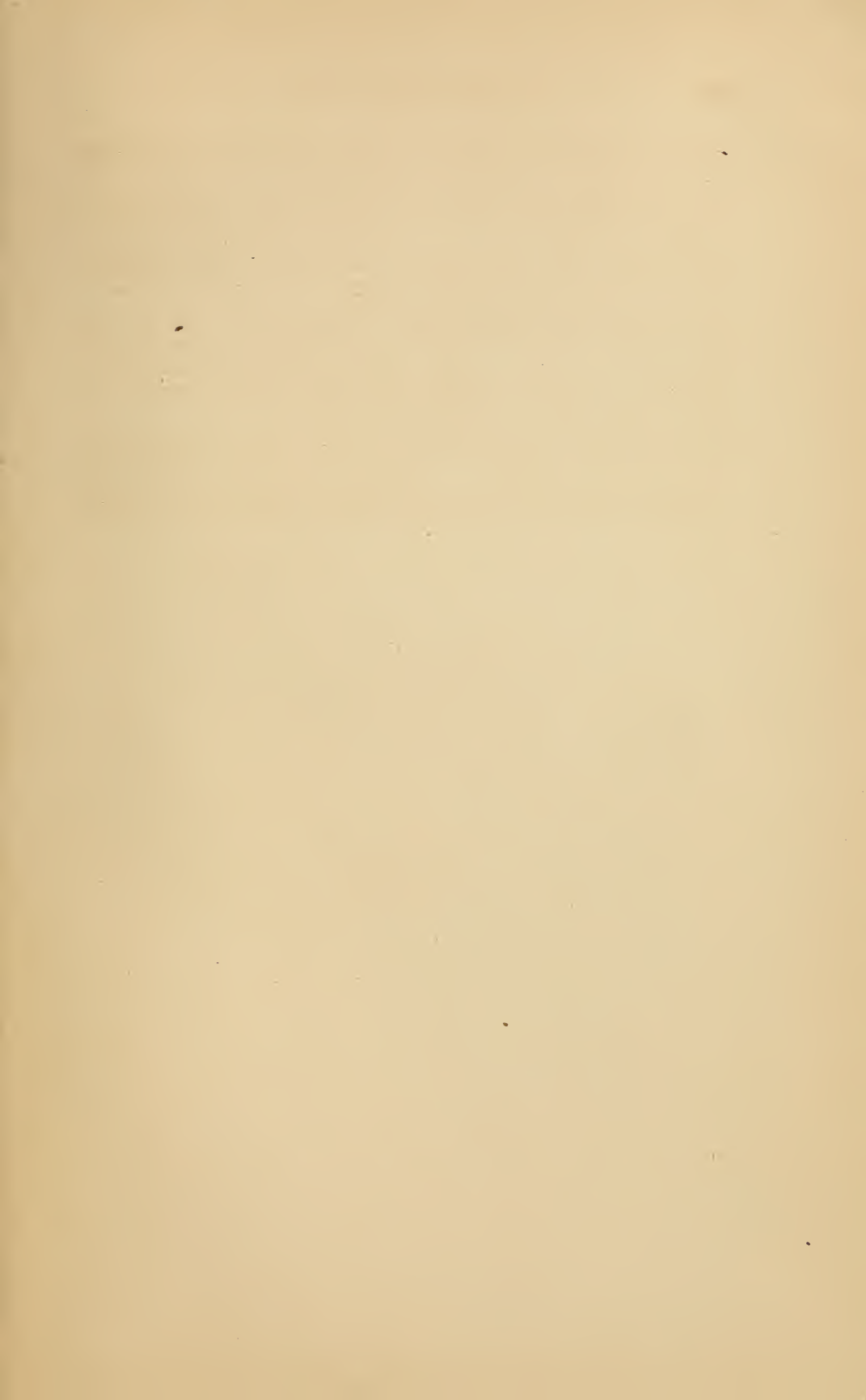
21. For where your treasure is, there will your heart be also.

LUKE I, 70. As he spake by the mouth of his holy prophets, which have been since the world began.

1 THESS. II, 10. Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe.

1 PET. III, 5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.

THE END.



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